

The Brahma Samaj.

KESHUB CHUNDER SEN

IN

ENGLAND.

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WELCOME SOIREE.

ON Tuesday evening, April 12th, 1870, a Soirée was held at the Hanover-square Rooms, for the purpose of giving a welcome to Baboo Keshub Chunder Sen, the distinguished Indian reformer. An enthusiastic and brilliant auditory, comprising ministers and lay representatives of all religious denominations, crowded the Rooms and the platform. Amongst those present were Lord Lawrence (late Governor-General of India), Lord Houghton, the Very Rev. the Dean of Westminster, Sir James Lawrence, M. P., the Rev. Stopford Brooke, the Rev. Dr. Cappel, Sir Harry Verney, M. P., Arthur Russell, M. P., the Rev. James Martineau, the Rev. Dr. Marks, the Rev. Dr. Mullens, the Rev. Dr. Brock, the Rev. Dr. Trestrail, the Rev. Dr. Bayley, the Rev. Dr. Wardlaw, the Rev. Dr. Robins, the Rev. Dr. Davies, the Rev. Matthew Wilks, the Rev. H. Marten (Secretary of the Baptist Union), the Rev. Robert Littler, the Rev. Alexander Hannay, the Rev. J. Pillans, the Rev. C. Geikie, the Rev. J. W. Coombs, and Louis Blanc, &c. &c. The chair was taken by Samuel Sharpe, Esq., President of the British and Foreign Unitarian Association.

The Chairman briefly explained the object of the meeting, and referred to their eminent guest's successful efforts to recall his countrymen from idolatry and polytheism to the worship of the One undivided God. He had also been busy in promoting education, in raising the condition of women, in checking the

too early marriages, which so much retarded the progress of the country, and in trying to break down caste.

The Secretary (the Rev. R. Spears) said he had received letters from about forty of the most eminent ministers in London who were not able to be present. He had also received letters of sympathy from the Duke of Argyll, Sir J. Bowring, and Sir Charles Trevelyan, Mr. J. S. Mill, Mr. Grant Duff, Sir Bartle Frere, and Professor Max Müller. Amongst the ministers who had written, were the Rev. H. Allon, of Islington, the Rev. S. H. Booth, the Rev. W. Roberts, Dr. Fisher, the Rev. Baldwin Brown, the Rev. Dr. Rigg, the Rev. T. Binney, the Very Rev. the Dean of St. Paul's, and the Rev. F. Maurice. He stated that they had present on the platform ministers from ten different denominations.

The Dean of Westminster, who was received with loud applause, moved the following resolution:—
 “That this meeting, composed of members of nearly all Protestant Churches, offers a hearty welcome to Keshub Chunder Sen, the distinguished religious reformer of India, and assures him and his fellow-labourers of its sympathy with them in their great and praiseworthy work of abolishing idolatry, breaking down caste, and diffusing a higher moral and intellectual life amongst the people of that vast empire.” (Cheers.) I feel less hesitation than I otherwise should have felt in undertaking so arduous a duty, because I am reminded of one who was united by ties of common friendship with our distinguished guest and with myself—I mean the late lamented Bishop of Calcutta, Bishop Cotton. In introducing that name, I will venture to mention a circumstance which may serve as an introduction to the few remarks I am about to make. On the

day on which Bishop Cotton was called to his office in India he did me the honour of consulting me as to whether he should accept it, and if I advised him to do so, why? I replied, "Accept it by all means, and for these two reasons—first, because I believe that you will act impartially by the various Christian Churches with which you will be brought into connection; and secondly, because you will be able to understand and to do justice to the old religions of India." (Cheers.) Those hopes were more than fulfilled, and but for that deplorable catastrophe which cut short his beneficent career, he would have been in England this very year to discharge the duty which I am now endeavouring imperfectly to fulfil. I feel that I am now doing what he would have wished—I might also say, though here I cannot speak from the same personal conviction, I believe I am doing what his successor would wish; at any rate, the two grounds on which I urged his entrance on that career may give the tone and framework to the few words I shall offer. First, as to the attitude of the various Christian Churches on this occasion. We, the members and ministers of widely divergent churches, are most anxious to impress upon Keshub Chunder Sen, that amidst and athwart all the divisions which he may find amongst us in England, there is still a common Christianity to which he would look with reverence. We feel that every Church, then, is great and noble only in proportion as it is able to recognise what is great and noble in other Churches. (Cheers.) We feel that we approach most nearly to the spirit of the Founder of our faith in proportion as we are enabled to recognise His traces in every form and shape of human excellence wherever it might be seen. I am tempted to quote on this occasion some words that

fell, some years ago, from the eminent statesman, Mr. Gladstone, who now sways the fortunes of this country. (Loud cheers.) In a lecture which he delivered at Edinburgh, he impressed upon his hearers that "it is our duty, above all things, to avoid the error of seeking to cherish the Christianity of isolation. The Christianity which is now and hereafter to flourish, and through its power in the circles of inner thought to influence ultimately, in some manner more powerful than now, the mass of mankind, must be filled full with human and genial warmth, in close sympathy with every instinct and need of man, regardful of the just title of every faculty of his nature, apt to associate with and make its own all, under whatever name, which goes to enrich and enlarge the patrimony of our race." (Cheers.) This is most true. One of the strongest claims put forward in the New Testament as a ground for the reverence due to the Founder of Christianity, was that "He was the light that lighteneth every man that cometh into the world." One of the highest aspirations breathed concerning this by the ancient Prophets was (almost in the very words with which our eminent guest has made us familiar), that He was to be the inheritance alike of Europe and of Asia. It was always said to be one of the most striking proofs of the heavenly origin of our religion, that, having sprung from the East, it was able to conquer and assimilate the West; and that proof would be redoubled if, having become European and Western, it is enabled to win back unto itself the higher intelligences of the remoter East. This can only be by fixing our minds on that common element in the various Churches of Christendom which presents our faith at once in its most sublime and its most attractive aspect. The day, thank God, has gone by in which the idea of a common

Christianity, independent of the differences which separate the various Churches from each other, was regarded as chimerical. It stands acknowledged in the most striking form in the practical field of national education. It has always been known to exist, both amongst the simplest and also amongst the most cultivated intelligences of Christendom. It has been known to exist amongst the very poor, and little children, who care for nothing beyond the grand and simple outlines which form the basis of all true religion. "Of such is the kingdom of Heaven:" for the kingdom of Heaven is the kingdom of the childlike, the genuine, and the truthful. It has also been long known to exist in the gifted spirits who soar above the narrow distinctions of sect and party, and who have been able to see the meaning of truths behind the forms in which they have often been shrouded. The Christianity of Bacon, of Shakspeare, and of Walter Scott needs no special decrees and no special confession of faith to recommend it. (Cheers.) It is this which goes to the minds and hearts of all; and it is this which I venture to recommend as the Christianity of England to our distinguished guest. (Cheers.) And if I may speak for a moment of myself, I will add, that if there be any one ecclesiastic, who by virtue of his office is bound to take this view of Christianity, it is myself, because the great national sanctuary is committed to my care, which enshrines the virtues and the genius of every sect alike—that Temple of Silence and Reconciliation, as it has well been called, in which the enmities of twenty generations lie buried and forgiven. (Cheers.) In turning to the second point, viz., the hopes for India and for England, excited by the presence of Keshub Chunder Sen, it is in strict conformity with

those common principles of our faith, to which I have adverted, that we hail the rise of a new light in those regions in which it has hitherto been so difficult to find points of contact or communication. When the first preachers of Christianity set forth on their mission, they cast right and left in every direction to find such points between themselves and the unknown world on which they were entering. St. Paul, at Lystra, addressed himself to the natural conscience of the Lycaonian tribes, and at Athens to the Altar of the Unknown God, and to the verses of the heathen poets. St. John sought from the philosophical schools of Alexandria the metaphysical phrase in which he embodied the sublimest thought of Christianity. So, even in later times, the great Roman Pontiff, who sent the first missionaries to convert our Anglo-Saxon forefathers, entreated them not to proceed by precipitate leaps, but by gradual steps; and another Pontiff, still more eminent, when he sent his missionaries to found the Church of Northern Germany, implored them, in the words of their Master, not to pour new wine too hastily into old vessels. What we hope and desire for India is not that it should take without change or modification any purely European form of Christianity, whether Anglican, Presbyterian, Greek or Roman, but that, in the same way as Roman Christianity planted itself in the Latin race, and Teutonic Christianity in the race of England, Germany, and America, so there should arise some native form of Indian Christianity. (Cheers.) The first dawn of that native form is seen through the religious reformers of whom the guest of the evening is the leading representative. In looking forward to the future we might gather hopes by reflecting on our own part how different would the fate of European

Christendom have been if its religious teachers had always been confined to those of Jewish or Alexandrian lineage; or of English Christians, had its pastors continued to be drawn, as they were for the first hundred years, from the ranks of Italian and Grecian prelates. We see, amidst whatever differences between ourselves and our guest, in his aspirations after moral excellence and Divine love, apledge that he will receive more and more, for himself and his country, what we hold to be the best and purest light, and also that he will enable us, by witnessing the approach to that light from a point of view not our own, to comprehend more clearly those aspects of it which the fulness of time, from age to age, is evermore unfolding. And let us remember, that as our distinguished guest cannot but feel an interest in coming to this, the cradle of our race, the focus of our national life, so mysteriously interwoven with the fortunes of his own country, so we also can assure him that no serious Englishman can regard without peculiar emotion that distant country which is not only endeared to thousands of English households by the closest family ties, and the memory of noble lives spent in the varied labours of that boundless vineyard, but also which has, by a marvellous power of fascination, always attracted towards itself the speculations and studies of some of our profoundest thinkers—of Colebrooke, Sir W. Jones, and Dean Milman in philosophy and literature; of Macaulay and Burke, in their splendid oratory; of Southey, in his beautiful though now too much neglected poem, in which was drawn almost a second Christian Pilgrim's Progress out of the heights and depths of Indian mythology. With these remarks I ask the audience to welcome in this week, dear to the large part of

Christendom, the traveller from the shores of the Ganges to the shores of the Thames. (Cheers.) What those thoughtful inquirers after truth, whom he represents, have done or propose to do, I leave to be set before you by himself, or by that illustrious person (Lord Lawrence) who honours our meeting this evening, and whose profound acquaintance with India is only equalled by his deep interest in those great subjects which form the bond and basis of our mutual sympathy on this occasion.

Lord Lawrence, in seconding the resolution, said he was in some degree instrumental in inducing Keshub Chunder Sen to undertake what, to a Hindu gentleman, was a most serious, indeed a most tremendous, undertaking—a voyage across the sea to England. Their guest was a Hindu gentleman of respectable and well-known lineage. His grandfather was the associate and coadjutor of one of the most profound Sanscrit scholars in this country, the late Mr. Wilson. He belonged to the section of the Hindu community which represented the physician caste. Left an orphan in his youth, he was placed by his uncle in an English school, and afterwards graduated in the College at Calcutta, where he gained a thorough knowledge of English language, literature, and history. It was impossible that with this knowledge he could remain an idolater. (Hear.) Early in his career he learned to despise the worship of idols, and by degrees, by thought, by reflection, and prayer, he learned to believe in one God. He then joined a party known in Lower Bengal as the Brahmo Somaj, who worship Brahma, the Creator. After a short time he became the head of a reforming party among those reformers, so that in Keshub Chunder Sen they saw the represen-

tative of the most advanced section of the great reforming party which was rising in Bengal. He could not well express the importance of this movement, even though it was now in its infancy. He believed it would have a leavening effect over whole masses of the Hindus. Already, in Calcutta and the adjacent country, a large number of the intelligent middle classes of the country had thoroughly imbibed a knowledge of the English language and literature. It was impossible that those men could any longer adhere to the tenets of their own religion. The tendency hitherto among them had been to split into two classes—one class believing rationalistic doctrines, and the other who had become a great body of Theists. But he believed it was equally impossible that these men should remain in their present belief. In the course of time, year by year, day by day, that class reinforced by large numbers of the educated youth of the country, would progress in divine knowledge, and at no very distant period a large number might be reckoned among their fellow Christians. It was very difficult for any one who had not resided in India and mixed largely among the different classes of that immense country, to appreciate the enormous difficulties which attend any man of the Hindu race and belief who secedes from the religion of his ancestors. (Hear, Hear.) In the eyes of those nearest and dearest to him he was considered a leper, an outcast from their community. Individuals were only resolute enough to break through such ties when allied to the strongest and most assured conviction that what they were doing was right and just in the eyes of God Almighty. (Hear, hear.)

The Rev. James Martineau said there was one circumstance which always struck him as characteristic of the religions of India, and which made the problem of religious reform, in one sense, more encouraging, and in another more difficult, than in any other country with which England stood in national relationship. Elsewhere, idolatries were the palpable manifestation of ignorance, prior to the life of civilization; in India they were rather the product of a very ancient and complex, though somewhat exhausted, civilization. It was well known to Indian scholars, that in the early period of their literature there existed philosophers who constructed systems of the utmost possible metaphysical refinement. The extreme subtlety with which they reduced theological truth to a species of impalpable essence, rendered a personifying reaction necessary to bring the religion within the grasp of popular apprehension. The rich imagination and the quick affections of the Indian race, unable to bear the cold solitude of the Infinite, let in the sunlight of fancy into this vast and impalpable abyss, dividing it with shadows and with colours, till images shaped themselves forth, and personal semblances appeared in the immensity, and the universe became populous with gods. Thus was India the victim, in spiritual things, of her keen intellect and flexible imagination; the one thinning away the substance of religion, the other repairing the wasted form with illusory creations. As her dramas were allegories in which abstract qualities appeared upon the stage, made love, fought battles, and performed all the mimicry of life; so did her religion pass from poetry into mythology, crystallizing at last into idolatrous worship. The tendency thus originated became fixed through

two causes, both operative only in civilized communities—*literature* and *caste*. When floating fancies were taken up by Language, and delivered into the hands of Tradition, they rose into positive agencies in life. Just as our dreams, when often told, define themselves upon the lips, and, in emerging from silence, pass from ghostly vestiges into acted dramas; so, in a nation gifted with imaginative speech, do the pictures and parables of thought, invented to relieve the mystery of religion, slip into solid form in the stereoscope of popular faith, and cease to be distinguishable from realities. And so the people might inherit what most degrades them from the men of letters who should most guide them. And still more must this fixity be given by the fatal institution of caste, which abandoned the mythologies to the lower orders of the people and kept the interpretation to the higher; which cut off, in short, the acuter intellect of the Indian people from the popular worship, leaving the latter a faith without light: the former a light without faith. Might it not have been expected that this country, bringing the fruits of the Western civilization into the East, and making itself responsible for the Government, and education, and future condition of the Indian race, would also have succeeded in imparting a higher gift—the religion which is the root of all that most ennobles the life of the West? Alas! what had England taught her Indian subjects about her religion!—not, indeed, through her missionaries, whose only weakness was in their complex and divided doctrine, but through that which left the deepest impression—the spirit of her early rule. Who could say that the conquerors of India exhibited an embodied Christianity—the inflexible veracity, the sense of right, the

considerate care of a dependent people, which were demanded of a Christian conscience?—that they borrowed no arts of intrigue, imitated no crimes of violence, familiar to the civilization on which they presumed to look down? No wonder that the Indians turned away from a religion so little able to conquer insolence and pride as the Christianity exemplified by the early occupiers of the land; and, accordingly, notwithstanding the unquestionable fact that the English State had long awakened to its responsibilities, and was anxious to do the fullest justice to the claims of India, it had been left for the spirit of religious reform to arise from the native mind itself, borrowing, apparently, but little from the religion of the rulers. And it merits especial remark, that the reform of which their distinguished guest was the representative was no restoration, appealing to recognized historical authority, but a movement creative of faith *de novo*. It did not derive itself from the ancient religion of the country, nor from the Christianity, but commenced afresh from the native resources of the human heart and soul. (Applause.) There were times when the religious sense, clogged with unrealities, had absolute need to clear itself of the tangle of traditional and inherited beliefs, and instead of struggling for the truth by merely thinning away the thicket of difficulty in which their minds had lost their way, to begin afresh, and to see what could be done with the native resources of humanity reverting to the Living God. Such crises, no doubt, severely tried the souls of men. But as it was often ennobling, though painful, to individuals to be wrenched from their habits, stripped of external reliances, and flung into the depths of some terrible experience—and never, perhaps, till then, did they know what

Divine light may remain in reputed darkness, what strength be perfected in weakness; so might societies and churches be first brought, by the crumbling of customary faiths, to the real bases of spiritual life. Was it not so with the Brahmo Somaj? Here were a teacher and a people who had left their popular religion, and had not made themselves dependent on any other; but who yet so realized the life of man with God as to dedicate themselves to justice, purity, and piety towards men, and a tender piety and saintly trust towards God. The result had been what he believed it ever would be—that God and the human soul had found each other out. The experiment had shown what was left for humanity in loneliness and isolation; that, when the floods of doubt had spent their power, and the wrecks of tradition had been swept away, there abode beneath the foot the Eternal Rock against which the tempest beat in vain, and above the head the glorious Heaven which survives every passing cloud. (Applause.) The noble lesson read to them by this Indian reformer was destined to react upon themselves. Many a time had the Divine interpretation of the world—many a time had successive religions come to the West from the East. He believed it was destined to be so again. The European mind had a certain hardness in it, in virtue of which intellectual force was gained at the expense of spiritual depth; and the larger the scientific universe became, the more did it shut us up in a materialist prison, and disqualify us for passing from the laws of things to their Divine Cause of Life. It seemed in our own time as if there was to be again an apparent hostility between Science and Religion. With the Indian genius he believed it would be otherwise. While quick to absorb and appropriate all

modern science, it would do so without sacrificing at the same time the Divine interpretation of the universe. It would put our hard and gross philosophy into the crucible under a more refining and intenser fire, and save many an element which we had lost. With subtler thought and gentler affections, it will go behind the phenomena which stop our way, and bring back the flood of Divine light upon the world. It was said in one of the Indian dramas that the external creation and God had been separated from one another in the human mind by the action of the demon Illusion, and that whenever that demon was destroyed they would again re-unite. That Illusion was a demon that had ever haunted the Western mind; and again and again had Eastern prophets set us free. So, perhaps, it would be now; and if their Eastern friends could restore to them something of that tender mind, and of that sweet affectionate humanity of which they had an example present that evening; if they could show the way to consecrate afresh the world without and the soul within, and renew Divine relations in both, they would be returning perpetual good for transitory ill; and, by redeeming their Western brethren from the European hardness, would give them the best form of forgiveness for the offences of a Clive and a Hastings, and the truest gratitude for the benevolent justice of a Bentinck and a Lawrence. (Loud cheers.)

The resolution was also supported by the Rev. Dr. Mullens, Secretary to the London Missionary Society, and the Rev. Dr. Marks, a Hebrew clergyman.

The Rev. Dr. Mullens said he had been requested to join in expressing the welcome of that meeting to their distinguished friend, because he had been a resident in Calcutta for more than twenty years, and

had the pleasure of his acquaintance during the latter part of his work there. They welcomed him as a reformer. Those who had had a practical acquaintance with Indian life, and had seen the extent and depth to which idolatry in its lowest forms had taken hold of all the lower classes of the people, would understand what a great work any one had to do who took the position of a reformer. Within a mile of the city of Calcutta was one of the most sanguinary of the Hindu temples. Mr. Sen and his friends who were present would know the festivals, and the worship and the sacrifices of the temple of Kalighat. They knew the condition in which the women in the most respectable as well as the commoner families of Bengal had been kept down to a very recent period. They knew the small extent to which vernacular education had been carried among the people. They knew that the friends of the native race, those who wished to enlighten them and lead them onward in education and religious truth, had been comparatively few in number, and had a hard battle to fight. He had to say with pleasure that amongst those natives of India, gentlemen of education, who had always spoken gratefully and kindly of the work of evangelical missionaries, their friends of the Theistic school had always taken a prominent position. (Applause.) They had had their controversies, as the Baboo well knew, but they always treated each other with very great respect. The missionaries had never had to complain of any hard terms that he or any of his friends had uttered against them, and it could also be said that the missionary body had always treated Mr. Sen and his colleagues with the same extreme respect. On many occasions during his life in India he had had the pleasure of meeting with him and his companions, and of sharing in their worship.

Many an English visitor coming to Calcutta and asking for one of the sights of the city had been taken to see the hall in which they worshipped. Any one who had seen Kalighat and its worship of sacrifices, and had then gone to the building in which the Brahmoists worshipped, must have been astonished at the contrast ; and it was because they knew the great difficulties that men of advanced opinions, practical men as Mr. Sen and his companions were, had to contend with, that they rejoiced greatly in their success ; they saw their advance with the deepest interest, and earnestly wished that their numbers might increase, that the light of truth might come more completely into their hearts, and that the practical measures which they had been led to devise might meet with still warmer and more complete success than in the days gone by. (Applause.) Amongst those practical measures the question of female education had occupied a conspicuous place. The ladies of their households were permitted to take a special and particular share in the public worship at their religious meetings ; they had a place in their assembly and joined in the worship. This was a thing which, he believed, the ladies themselves earnestly desired, and it was felt right that their wish should be attended to. And then again, great questions of morals, great questions of social life, the degree and extent to which caste had held them, and to which its rules should be broken through, these had all had a very practical share in their attention, and not only so, but they were amongst the prominent native gentlemen who stood by the side of the missionaries when they sought to advance the education of the poor, and were anxious to see not only the progress of English institutions and schools, but vernacular education spread widely

amongst the villages and the people at large. He thought that any one who came before Englishmen, who were reformers, and were always trying to improve the institutions of their own country, any man who came before them as a reformer in an empire the institutions of which had been settled and stereotyped for so many centuries, must always meet with a hearty welcome. He for one was rejoiced to see his old acquaintance and friend. He had been telling him how glad he should be to introduce him to the portion of the philanthropic work of England with which he was best acquainted, and was quite sure that all his brethren and the ministers and members of all Churches would only be too glad to do the same. (Applause.)

The Rev. Dr. Marks said the only object he had in presenting himself that evening was to show by his bodily presence, and nothing more, how deep a sympathy and interest he had with the work which had been undertaken by their distinguished guest. He was not even sure that those who drew the resolution contemplated the possibility of a Jew taking part in the meeting. It is said "that this meeting, composed of members of nearly all Protestant Churches," &c. (Laughter.) He assured them he was not going to take exception to that; he should ill deserve the name of an Israelite, and would be a very unworthy representative of that race to which it was his distinguished honour to belong, if he and his race, whose mission lay in the very fact that they were to know God and to make Him known, should hold back for a moment their sympathy and support from any brother whose object was to diffuse a knowledge of the One and Only God in any part of the world. (Loud applause.) What that distinguished gentleman had effected in India he knew but very

partially ; what he was intended to effect would no doubt be great, and he prayed Almighty God to crown his efforts. But he (Dr. Marks) was not indifferent to what he had effected here. (Hear, hear.) He had only to look round to see how their guest had been the means of bringing men honestly differing from each other to put aside all their differences, and seeing what had been done in that respect, he was almost inclined to throw himself back upon what his Jewish fathers, ages ago, set forth as an evidence of the advent of Messiah, when men should be more attracted by those things upon which they might agree in common, than they should be repulsed by those things on which they honestly differ. (Applause.) As a Jew, and on the part of Jews, he bade their guest God speed. He hoped that what the Bible records of the King Ahasuerus, who extended his kingly power over 127 provinces, from India to Cush, or Ethiopia—he hoped that the same influence would attend the moral and spiritual exertions of this distinguished gentleman, and that he would also carry his influence far and wide ; and how glad should he be as an Israelite, when he learnt that his success tended to promote what he, in common with every Jew, loved, and taught their children to love—to bring about that glorious time when “the earth shall be filled with the knowledge of the Lord as the waters cover the sea.” (Loud applause.)

BABOO KESHUB CHUNDER Sen, upon rising at the call of the chairman, was received with prolonged cheering. He said:—Ladies and Gentlemen, the cordial welcome accorded to me to-night excites in me profound feelings of gratitude which almost overpower me, and which I cannot sufficiently express. When I left India I did not in the least anticipate, and could not for one moment expect,

that there would be such a gathering as this. The kind speeches which have been delivered, and the enthusiastic cheers with which I have been received make me feel as I never felt before, that England is deeply interested in me, my Church, and my great country. You are perhaps aware that I have not come to England for the sake of business or pleasure; it is not to satisfy idle curiosity, or make money, that I am amongst you. A most sacred duty brings me here: I have an important mission to fulfil. I come from India to tell you English men and women what you have done in my country. I bring to you the heartfelt thanks of one hundred and eighty millions of my countrymen for the great work which you have commenced there, and which you have carried on for some years past. What that great work is you can only appreciate when you see it with your own eyes. It is not the opening of railways, nor the conversion of forests into smiling fields, to which I allude. It is no partial reform to which I draw your attention. The great work which is going on in India, under the auspices of the British Government, is a work of revolutionary reform—of thorough-going radical reform. (Cheers.) You are not lopping off the branches of corruption and evil; you have laid the axe at the root of the tree; you are carrying on a crusade against all the evils from which India has been suffering for many centuries. This is not man's work, but a work which God is doing with His own hand, using the British nation as His instruments. When India lay sunk in the mire of idolatry and superstition, when Mahometan oppression and misrule had almost extinguished the last spark of hope in the native Indian mind, when Hinduism, once a pure system of Monotheism, had degenerated into a most

horrid and abominable system of idolatry and polytheism, when the priests were exceedingly powerful, and were revelling in their triumphs over down-trodden humanity, the Lord in His mercy sent out the British nation to rescue India. (Cheers.) In obedience to God's injunction, England came and knocked at the doors of India, and said, "Noble sister, rise! thou hast slept too long." And India rose. The invitation was providential, and the response too. India rose from her lethargy of ages, and saw the degraded condition into which she had sunk, and asked England for help: and the help so much needed has been given. Certainly the earlier British rulers in Hindostan were corrupt, certainly the means often employed by the early settlers were questionable, but I look not to the human agency that was employed, but dive beneath it, and see the finger of the All-wise Providence working for the redemption of my country. I forget and forgive all that individual Englishmen did to injure the cause of Indian redemption, and, standing upon the universal basis of humanity, see how in history God employed special agencies to elevate and exalt my countrymen. (Cheers.) England and India became thus connected by an overruling Providence. I am one of those who have profound respect for the doctrine of God in History. As He takes care of individuals, so does He take care of the interests of nations; and when impoverished India, degraded spiritually and morally, looked with tears in her eyes towards the Omnipotent Father, He, out of the riches of His inexhaustible mercy, came forward to relieve her—even as in times gone by He had rescued other peoples. In the course of time England felt the responsibility of her position as the ruler of India, and became connected with her in the closest

ties of political and moral relationship. A stream was opened which connected England and India, intellectually, socially, morally, and religiously, and all the refined and liberal ideas of the West came through this great channel into the East, into India. It is beginning to work wondrous changes. There are signs of new life on all sides in India, from the Himalayas to Cape Comorin. You see a new nation, rising up, as it were, with new aspirations, holier and loftier thoughts, pursuits, and speculations. When we came to receive English knowledge in our schools and colleges, we learned to respect your Shakspeare, Milton, and Newton, and now I may say that in some measure they have become our own. We can now sympathise with you in all your intellectual pursuits and speculations. Your philosophy and science are ours. Thus we are one in thought. It is not merely the same Government that rules us, it is not merely the same generous-hearted and noble sovereign whose sway we all acknowledge, but we are at the same time one in heart and thought ;—politically united, we are also intellectually united. (Cheers.) When I say, “Long live Her Most Gracious Majesty Queen Victoria,” I feel that my words are reverberated throughout the length and breadth of India, and that all my educated countrymen join with me in wishing prosperity and health to that great Queen from whom we have received so many and such rich blessings. (Applause.) England has already achieved wonders in correcting prejudices and dispelling the ignorance of my country. England’s intellectual conquests in India are of a remarkable character. Just as on a fine morning the mists are gradually dispelled by the rising sun, so in India the mists of ignorance and prejudice are being scattered away by

the dawning light of English knowledge, Western literature, and science. The work of material prosperity has also vastly advanced. The railway and the telegraph, those great pioneers of civilization, have already commenced their work, and are showering upon the people advantages and blessings of which they could form no idea a century ago. On all sides the inexhaustible physical resources of the country are being developed; and although India is rich, and has made many rich, there is a great future before her of vast material prosperity and aggrandisement. Nor has India been inactive in the matter of social reformation. Her great curse is caste; but English education has already proved a tremendous power in levelling the injurious distinctions of caste. The Indian who has received a liberal English education finds it morally impossible to retain his allegiance to caste, and although many, through fear of man, do not practically carry out their principles, their convictions are deep. The customs of premature marriage, and the practice of polygamy, had long been acting banefully in India; but the influence of English education has tended to operate most powerfully in turning away public opinion from these baneful customs. It is now beginning to be felt that if India is to be reformed, early marriage and polygamy must be abolished, and the marriage customs must be improved and reformed. The material, social, and intellectual improvements already achieved by England in India are lasting monuments of her rule. "These are thy trophies, Queen of many Isles!" The grandest achievement of all, however, is the moral and religious reformation of the country. When England embarked in the work, she, of course, went out with the Bible

in her hands. (Cheers.) That wonderful book has been received and studied, and in many cases, I am happy to say, appreciated by the educated natives of India. Whatever their religious denominations may be, whatever their peculiar prejudices, I am certain, and can confidently say in this large public assembly, that if any of my countrymen feel a real hungering and thirsting after spiritual comfort, they must now and then open the pages of the Bible. However proud we may be of our own religious books, however great the value may be which we attach to those ancient books inculcating principles of pure Theism, bequeathed by our forefathers as a precious legacy, it is a fact which must be admitted by all candid men that India cannot do without the spirit of the Bible. (Cheers.) India must read the Bible, for there are certain things in the Gospel of Christ which are of great importance to my country in the present transition stage through which it is passing. The spirit of that wonderful book must come into contact with the Indian mind. Honour, all honour, to that sacred band of energetic and self-sacrificing missionaries who went out to India on a sacred mission, in order to reform and regenerate that great country! (Loud cheers.) Honour, all honour to them! for they did actually, in many cases, go through enormous self-denial for the purpose of bearing witness unto the truth. Their lives are still before the Indian public, and often has many an Indian heart lovingly looked on these great monuments of the past, in order to draw encouraging, cheering, and life-giving lessons therefrom. Thus, through that book, and through the examples of many honest, indefatigable, God-fearing missionaries, India has received a large amount of

spiritual influence, which has helped her to go on and career nobly forward in the path of national religious reform. As soon as this spirit went to work into the very heart of the nation, India rose and said—"Railways and telegraphs will not satisfy me. Mere schools and colleges cannot supply all my wants, cannot meet all my requirements. I must satisfy the spirit; the immortal spirit within me must be satisfied—all the noble aspirations of the soul must be gratified." And it is very striking that pure English education and pure religious reformation commenced almost at the same time in Bengal, and have since gone on in parallel lines. Nearly half a century ago two remarkable men met together in Calcutta to consider the best means of reforming India. These men were David Hare, who proposed to reform the country by means of education, and Rajah Ram Mohun Roy, who said that schools and colleges were not enough, but that the influence of a purer faith was also needful. The result of the conference was that while on the one hand was established the Hindu College, followed in time by other similar educational institutions, there arose on the other hand the Brahmo Somaj, or the Hindu Monotheistic Church. This reformed church has gradually extended its operations on all sides. The object of its founder, Ram Mohun Roy, was to revive the primitive Hindu religion, and, in spite of persecution and threats of excommunication, he effected his noble purpose. He, however, shortly came to England, and was unfortunately prevented by death from returning to India to complete his work. The cause of reform suffered a temporary collapse, but it subsequently received fresh impetus, and prospered in worthy hands. At first this Brahmo Somaj, to which I

belong, was simply a Church for the worship of the One True God, according to the doctrines and ritual inculcated in the earliest Hindu Scriptures. The members of the Brahmo Somaj, in its infancy, were simply Revivalists, if I may so say. Their object was to restore Hinduism to its primitive state of purity, to do away with idolatry and superstition, and caste, if possible, and to declare once more throughout the length and breadth of India the pure Monotheistic worship prescribed in the Vedas, as opposed to the idolatrous teaching of the later Hindu Scriptures. The founder of the Brahmo Somaj had for his sole object the restoration of the primitive form of Hindu Monotheism. By numerous quotations from the Hindu Scriptures he succeeded in convincing a large number of his misguided countrymen that true Hinduism was not to be found in the later Puranas, which taught idolatry and superstition, but in the earlier books which taught the worship of the One True God. Unfortunately, however, either as the result of his teachings or from their own independent judgment, his coadjutors and followers for some time maintained the doctrine of the infallibility of the Vedas. Twenty years elapsed, and the great mistake was exposed. It was ascertained after careful, honest, and dispassionate inquiries and researches, that the Vedas could not be accepted as containing "all truth, and nothing but the truth," but that they contained, along with some very high truths, some of the worst forms of nature-worship, some absurd doctrines and ritual. And so the Brahmo Somaj, because it was the work of God, could not but break with the Vedas as soon as they were found to contain errors. (Applause.) In spite of the inevitable consequence of forfeiting the sympathy of a large num-

ber of their countrymen, the Brahmos eventually threw the Vedas into the background altogether, and took up the bolder position of pure Theists. Since that time the great tide of true Theistic reformation has been setting in in all directions. From that time we date the rise in India of the true Monotheistic Church. In the early days of the Brahmo Somaj we see nothing but the revival of old primitive Hindu Monotheism, on the authority and basis of the Hindu books; but in later times we see a purer kind of Theism, unfettered by the Vedas, unshackled by the authority of priests, undefiled by those absurd doctrines and speculations which lay mixed up with truth in the original books of the Hindus,—a pure Theism which daily assumed a more noble and definite position in relation to surrounding Hinduism, to idolatry and caste,—a Theism which could not, for that was impossible in the nature of things, remain long in the state of mere intellectual dogmas and doctrines, but was morally constrained to develop itself in all fields of speculation and practice,—a Theism which was destined by the will of God to assume an aggressive attitude towards all manner of evil rampant in the land. (Applause.) That these are not mere words we have conclusive evidence to prove. Theism in India has already lived to accomplish that kind of work which I have already dilated upon, and I believe, if you only look at facts, you will find that the Brahmo Somaj, not only in Bengal, but in Bombay, in the North-Western Provinces, and even in the Punjaub, is the centre of moral, social and religious reformation. In the Brahmo Somaj we see concentrated all those great, urgent, and pressing reforms which India needs at the present moment. Is it the amelioration

of the condition of woman that India wants? Look at the Brahmo Somaj, and you see already are gathered in some of its chapels, ladies who have discarded idolatry, superstition, and caste altogether, who have learned to pray in their own houses unto the One True God, and have set their faces boldly against every form of polytheism and idol-worship, and some of whom have published most beautiful Theistic verses and hymns. Is it the distinctions of caste that are to be levelled? You see amongst the Brahmos a good number of valiant and brave men, who not only dine with men of all classes, irrespective of the distinctions of colour, caste, and creed, but who have promoted intermarriages between members of different castes. (Applause.) The high-caste Brahmin has accepted as his wife a low-caste Sudra, and *vice versa*. Through the exertions of the Brahmo Somaj and the agency of Government schools and colleges, caste is daily losing its power. Very few amongst the educated natives of India, very few, indeed, amongst the members of the Somaj attach any importance to caste distinctions, except for merely social purposes. Just as there is caste in all parts of the world, so there may be caste in India, a mere system of social distinctions—perhaps political distinctions—but as a system of religious distinctions no educated man in India, no Brahmo, would tolerate it for one moment. It is simply revolting to the ordinary feelings of human nature to perpetuate a system of distinctions which run counter to the spirit of the great doctrines of the Fatherhood of God and the brotherhood of man.

Perhaps you will ask me, "What is the attitude you assume towards Christianity—towards

Christ? Do you accord an affectionate and brotherly welcome to the missionaries of Christ, or do you look upon them with feelings of abhorrence and hatred?" I for one must say that it is impossible for a true Theist, whether Indian or European, to cherish in his mind feelings of antipathy or aversion towards Christ or his disciples. (Applause.) That is literally impossible. There are thousands in India, I know, and many of them I number amongst my own friends, who do not at all like to see Christ preached to the population of India. Christianity has come to India in a foreign and repulsive form. Christianity in its founder, in its earliest traditions, in its earliest labourers, was Oriental, and there is no reason why Christianity should in the days be presented to the Indian population in any other than an Oriental aspect. (Applause.) Leave us to ourselves, and let us study the Bible. (Loud Applause.) Do we not find there imageries and precepts of an Asiatic and Oriental stamp? Do we not find that there is much in these descriptions with which, as Indians, we cannot but sympathize? Do we not feel that the *spirit* of Christianity comes to us as something very natural, congenial to our hearts, something with which by the very peculiar constitution of our Indian mind, we are bound to sympathize? The true spirit of Christianity shall be accepted by India. There are thousands amongst my countrymen who deny that; but I for one, so long as I live, shall continue to say that the real spirit of Christ India will one day receive. (Loud Applause.) But I cannot say the same thing in regard to the doctrines and dogmas which you have presented to India. (Applause.) There are so many Churches into which Christianity has been divided, there are so many different kinds of doctrines, and ceremonies,

and rituals prescribed and followed by different religious denominations who call themselves Christians, that India is really confounded and perplexed when she is asked to solve the great problem—which of these is to be accepted, which is the true one? All these different sects which constitute the Church of Christ represent different principles, different doctrines, although they have something in common; but in India we are obliged to look to the matters of divergence more than to those matters in regard to which there is unity in Christ's Church. Each sect comes at a time to the Indian inquirer and exhibits its own doctrines and dogmas. For the time being these doctrines and dogmas engage the attention and interest of the Hindu, and perhaps he is partially satisfied. But then comes the missionary of another Church, and his mind gets unsettled; and thus, as he passes through various dogmas and teachings, he naturally becomes quite confounded and knows not what to do. But remember that all this time, though passing through a bewildering series of endless dogmas, he still cherishes in his heart respect and reverence for the central figure of Christ. (Hear, hear.) Thus is it that though we Indians have not been able to accept any particular form of Christianity, yet we are steadfast in our attachment to Jesus Christ, whom you so much respect and reverence. The peculiarly catholic feature of this meeting interests me deeply. I see gathered on this great platform ministers of ten different sections of Christ's Church assembled together to honour India, to encourage India in her great work of self-reformation. I feel that though, in regard to doctrines and dogmas, there are differences among us, and must continue to be, yet still we are all one in spirit, one in soul and heart, so far as we recognize those vital and

central truths which Jesus Christ promulgated,—Love the Lord thy God with all thy heart, and mind, and soul, and strength, and love thy neighbour as thyself. These two, I believe, are the cardinal principles of true religion as taught by him. (Applause.) Is there a single man in all India who would for one moment refuse his assent to doctrines such as these? (Hear, hear.) It may be urged that the very name of Christianity is repulsive to an Indian ear; yet I say that by the irresistible charm of spiritual influence, Christ comes and enters secretly into the Indian mind. The Indian mind is perhaps unconscious of his entrance for some time. The enlightened Hindu perhaps knows not that he has in his heart something which the spirit of Christ put there. Unconsciously, therefore, thousands,—hundreds perhaps consciously, are being led into real and spiritual communion with Christ. I come here, my friends, to study Christianity in its living and spiritual forms. I do not come to study the doctrines of Christianity, but truly Christian life as displayed and illustrated in England. I come to study the spirit of Christian philanthropy, of Christian charity, and honourable Christian self-denial. It is my conviction that England has become a great nation, not merely through commerce and trade, but through the hallowing influence of a life-giving religion. Now, my friends, pardon me if I say that you have done great harm to our people in sending into our country a large number of nominal Christians, who, though they have in their minds doctrines and dogmas in endless number, do not show strict and faithful allegiance to their master Jesus Christ in actual life. If there is one honest sincere Christian in India who exercises irresistible heavenly influence on those around him by his love of God, by his

conscientious discharge of duty, there are around him ten who are every moment trying to neutralize this sacred influence. (Hear.) It greatly distresses me, and it is for this reason alone that I bring forth before you this unpleasant truth; for the good of India, for the sake of England, let us be spared such nominal Christians. You ask me why have Christian missions proved a failure there,—You ask me,—why do not your people receive our missionaries in a cordial spirit? You have yourselves to thank for that. (Hear.) We Indians attach far greater importance to righteous life than to pure doctrine. (Hear.) If there is real Christian life in India it will make itself felt one day. Many a Christian man and woman laboured in the great Indian vineyard, of whom the memory has not passed away. The good things that lay in their lives have gone into the life of India. The spirit of truth like leaven leaveneth the mass, and although these men and women were not missionaries, although they did not preach from pulpits, yet the secret imperceptible Christian influence of their lives leavened the mass of humanity around them; and thus every true doctrine, every true practice, was treasured up in India. And if in future any one could open up the depths of the Indian heart, he would assuredly find there the living influence of all those truths which were communicated by truly Christian men and women. India is a grateful nation, and India will continue to acknowledge with thankfulness all those blessings which she has received or may in future receive from England. But if good men and good Christians have benefited my country, a host of professing Christians have exerted a baneful influence which has told frightfully upon the destinies of my country. I

wish from the depths of my heart that such men never went out to India; the fair name of England would then have remained undefiled. If, therefore, my brethren, you desire to give India the blessings of true religious reformation, send us good men, men whose lives will prove true to the spirit of the Gospel. Doctrines, in themselves, are not strong enough to shake men's convictions, which oftentimes appear to be deep-rooted. The Hindus are so peculiarly wedded to the traditions of the past, that it is hard, perhaps next to impossible, to overcome their prejudices entirely. But I say, if there is the power of truth in your life you will command the respect and gratitude of my countrymen, and make a lasting impression on them in spite of their conformity with ancient traditions and customs.

Ladies and Gentlemen, I have explained to you the great object which has brought me here. I dare say you sympathise with me. If I have in any way offended you, as a stranger I throw myself entirely upon your indulgence and sympathy. Though there are many points on which we differ, yet the great work of abolishing idolatry and caste in India must enlist the sympathy of every one here present. Let us, therefore, harmoniously co-operate to give India the knowledge of the pure and saving God. Let us, give India true brotherhood, universal brotherhood, which shall not recognise the distinctions of caste at all. Your destinies and the destinies of India are interwoven with each other; your interests and our interests are identified; and I hope, therefore, you will no longer withhold from us that active sympathy, that friendly co-operation, which you have for a long time denied us—not because you were wanting in sympathy, but because you did not know enough of us. I have given you my warmest thanks

for what England has already done for us ; but she has still a great many things to do. There are many serious defects in the administrative machinery which have to be rectified, many just grievances of the people to be redressed, many instances of injustice and oppression whose recurrence should be prevented by more humane legislation, many scandals which have to be removed. For these you are reponsible, and I trust you will not neglect to give India all she wants, and which she has a right to demand from you. You must do justice to my country. You must prove true to the sacred trust Providence has reposed in you. I trust you will accept my humble pleadings in behalf of my dear country. I hope you will feel more and more the importance of that vast country which God has placed under your protection,—that country which has always been the prolific theme of philosophers, antiquarians, poets, theologians, and novelists, and has excited the admiration of all ages,—the country of stupendous mountains and majestic rivers, the land of inexhaustible physical and mental resources, the country of countless races and tribes, of endlessly diversified languages and creeds, manners and usages, the country where the most transcendental Pantheism, the purest Montheism, and the most gigantic system of idolatry reign together,—the country which boasts a most ancient and exalted civilization, and is destined to have a more glorious future. As an humble representative of such a country, I hope during my sojourn here to receive your kind sympathy and aid in all that is calculated to bring about a closer union between that country and England. I do not want the outward glitter of civilization, the formalities of external refinement ; let me enter into the heart of the country, let me study its deep spiritual life.

Give me something more substantial than advertisements, which to the stranger are such tormenting proofs of your outward prosperity. (Laughter.) Show me that you have something nobler than the hollow science of puffing, which seems to have been carried to perfection here. (Applause and laughter.) Bring me into contact and intercourse with truly Christian hearts; show me all that is great and pure in your national institutions. Above all, I re-iterate my supplication, bring the best energies of your hearts and souls and your whole enthusiasm to bear on the great work of Indian regeneration. Let us all unite, for the glory of India and for the glory of England, to discharge the great duties we owe to those two countries, which an All-Wise and All-Merciful God has united together in the inscrutable economy of His providence. May we all thank the Lord, may we bless His great name! May India and England one day be found to kiss each other as dear and beloved sisters, and, taking the name of the True God on their lips, proceed hand-in-hand together into that far land, that distant Kingdom of Heaven, where there is eternal peace and everlasting happiness. (Loud and continued applause.)

Lord Houghton: I am honoured by being selected out of this distinguished and varied audience to propose a vote of thanks to our Indian guest for the address he has just delivered to us. We thank him politically, for the generous words in which he has expressed his convictions as to the effect of British rule over that vast portion of the Oriental world which Providence has entrusted to its care. I have long felt very deeply on this subject, and believe that to the future historians of our country it will be a source of legitimate pride to contrast the principles of our

power in India with those that have characterized the conquest of other European nations over the East and West of the globe. Foreign domination bears with it inevitable evils, but it is difficult to see how without it the civilization of the world could have attained its present proportions; and if, in the main, our authority has been guided by justice, and tempered by humanity—if such men as our guest tell us that India not only accepts its destiny, but looks on us as benefactors—all we have now to do is to strive to the utmost to conciliate and deserve that esteem. We thank him socially, for the evidence which his remarkable individuality affords of the probability of such a development of the native intelligence and character in India as may relieve us from the monopoly of power, and enable us to associate the inhabitants of the country with ourselves in the administration of justice and in the duties of the executive. He has declaimed with just indignation against the destructive effect of the custom of caste on the mind and heart of his race; let us show him that that institution which, in its mitigated form, in connection with the feudal system, has inflicted so much injury on Europe, has not served to raise a barrier between us and members of the other human families; and that we can work with them, in all friendship and sympathy, for the common good. And lastly, we thank him religiously, for the recognition of the influence of Christianity in India, even where its dogmatic truths have not been definitively accepted. An Eastern friend of mine—a Tamil gentleman of much cultivation—told me that his best consolation in contrasting the intellectual and material pride of the West with his own decayed civilization, was given him in the words of Monsieur Cousin, the French

philosopher : "Remember that all the theosophies of the world came from the banks of the Ganges." It was that same Oriental who, in answer to my remark that it always seemed to me a strange problem that Christianity, itself an Eastern religion, should have had so triumphant a progress over the Western world, while its advance in any part of the East was so tardy and uncertain, suggested that I did not take into account the pure Theism which lay at the bottom of all Eastern religions, however corrupted ; and that the first work of the Christian religion was to destroy the various forms of heathenism that were degrading the populations of Europe. In our guest we see an illustration of this principle ; he tells us he has come here to learn—may I add that he has something to teach ?

" So may we justly weigh the worth
Of Truth, that shall be born
From marriage of the Western earth
With nations of the Morn. "

REV. DR. SANDERSON: I have much pleasure in seconding this vote of thanks to Keshub Chunder Sen. Knowing the difficulty which a Hindu has in overcoming his dread of the sea, and in breaking the trammels of caste, so as to undertake a voyage, I am glad to welcome him to England, and hope it may lead to others following him. His visit will, I trust, give us a deeper interest in India, and enable him to carry back ideas that will better fit him to serve his country. Having spent many years as a missionary in India, I can assure the meeting that India neither is, nor has been, the stereotyped immovable country it is generally supposed to be. India is not a stranger to reformers. The religion in which our guest was born owes its present form and extensive spread, some centuries ago, to the

active itinerant zeal of one of those master-minds that make epochs in history. My principal work as a missionary was preaching the Gospel to the people in their own language. This brought me into frequent close contact with all classes of the people, and would, in the opinion of most persons, be likely to produce bitter opposition. I can testify, however, that in no other country is there more real toleration. With some exceptions the Hindus give perfect freedom of opinion, though disliking *proselytism*, and are always ready to afford a patient and impartial hearing. They are, as a rule, intelligent, polite, and gentlemanly in all their intercourse. Much as I have seen of the great and extensive good effected by the labours of foreign missionaries, I have always felt that the full regeneration of India must be accomplished by means of her own sons. And they are capable of doing it. Christianity must become naturalized. It has seemed to me that as, under God's providence, the English, at first a few humble traders, then establishing small fortresses for the defence of their trade, eventually subdued the whole country by discipline and employing the natives themselves as soldiers, so God will, as He ever does, use the people themselves to subdue them to His truth. We cannot tell how soon He may raise up reformers who, like Saul of Tarsus, will change the customs of the whole country.

With regard to the Brahmo Somaj, of which our guest is the chief present representative, every man will view and judge of it from his own standpoint. I have watched it with deep interest, because it cannot stop where it now is. Keshub Chunder Sen has told us its origin in dissatisfaction with modern Hinduism. Its promoters, convinced of present errors, hoped to find in their most ancient scrip-

tures, the Vedas, a pure form of monotheism. That hope has been disappointed. The puerilities of the Vedas, he tells us, compel them to look further. In the Bible, he avows, their wants are met. They want the Bible. They must have the Bible. At present they are puzzled by the diversity of opinion and ritual in Christendom, and the inconsistent lives of professed Christians. Though this movement is as yet far from the point where I long to see it, I gladly hail it as a great step in response to the gracious invitation of Him whom we revere and love, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

A vote of thanks to the chairman, moved by Lord Lawrence and seconded by James Heywood, Esq., terminated the proceedings.

THE LIVING GOD.

A LARGE congregation was drawn to Mr. Martineau's chapel in Little Portland Street, on Sunday, 10th April, by the announcement that Keshub Chunder Sen, the leader of the Brahmo Somaj, a society of Hindoo reformers, who have renounced idol-worship without embracing Christianity, would preach. Among the congregation were members of both Houses of Parliament, and several men of eminence in science and literature. The devotional part of the service was conducted by Mr. Martineau, and at its close Keshub Chunder Sen ascended the pulpit, and preached the following sermon, taking as his text the words, "In Him we live, and move, and have our being."

It is of the utmost importance to us that we should realize the presence of that great and holy God whom we profess to worship, and the solemn relation in which we stand to Him. Without it, religion is almost powerless: it may satisfy the understanding and the intellect, but it cannot exercise any influence upon our life and conduct. There are thousands among nominal Theists who seem to entertain very accurate theological notions of the Divinity; they boast of their knowledge of God; they congratulate themselves upon having given up idolatry in all its forms, and complacently think they are very near the kingdom of heaven. But beneath their boasted theological scholarship there oftentimes lurks unbelief in its milder, but not less insidious forms. They think of the Lord as one who is re-

mote from them; they think of Him as one who does very little in the direct administration of the affairs of the world. They have, it is true, very correct abstract conceptions of God, immortality, and duty; in regard to doctrines and dogmas their ideas may be perfect; but when they sit down to pray—when they try to open their hearts to their Lord—they seem to send their words, their prayers and thanksgivings, into empty space, where there is none to hear them—no Personal Divinity to respond to them. It is very necessary, if we are really anxious about our salvation, that we should not boast of mere intellectual ideas of God. It is one thing to say with the understanding that God exists; it is quite a different thing to say with the whole heart and soul,—my God is before me and behind me, and filleth all space. It is one thing to talk of God as the eternal, infinite, majestic Sovereign of the universe; it is quite another thing to feel Him very near our hearts as our living and loving Father. Let us not, therefore, merely satisfy our understanding with proper ideas of God. Let us see that the heart, too, is satisfied. God created the universe, but He has not gone away from the universe. He liveth among us; He dwelleth in our homes; He is present with us in all the vast and varied concerns of life; wherever we are He is with us. He does not stand in the same relation to the world as the watchmaker does to the watch. The Lord animates all the movements of the physical world—He quickens all the spiritual movements of mankind. He is in the midst of history. His merciful finger works beneath all those important transactions and affairs which give so much interest to history. When we look up and see the vast starry convex—when we see that the moon is bathing the whole of nature in one

flood of serene and sweet light, are we to think that the Lord is away, that it is through some mechanical law that all these vast planetary orbs move, and nature appears so beautiful? No; the Power of all powers is the Lord, the Beauty of all beauty. He pervadeth all space; He quickeneth the movements of the universe. So, when we enter our homes, and look into the affairs of our every-day life, we find that we are not alone; we feel that even in all the little details of our daily transactions, the Lord is present with us: He is moving matter and mind, so as to bring unto us spiritual blessings in the end. And when we enter into the arena of public life, even there we find that the Lord has not deserted us. Nations are governed by His supreme will, just in the same way as individuals are. There is no part of space where the Lord is not; there is no nation whom the Lord has deserted. He was present when He created the universe; He has been all along present in the universe; and even to-day we can speak of Him as the sublime I AM. Nominal Theists may be satisfied with an intellectual and abstract idea of God, but the true Theist cannot rest satisfied with that. Not until the very mention of the Living Being who is ever I AM causes a thrill of devotional fervour in his heart will he be satisfied. He desires to feel that he is ever surrounded and encompassed by One who is near and dear to him. That is the true Theistic notion of the Deity. Formularies of logic, dogmas, and doctrines, have their worth, and are good in their own way; but when we wish to reform and purify our character, when we are sincerely anxious to satisfy the hungering and thirsting of the soul, we want One who will live with us as a real power; we want a Friend and a constant Companion for time and for eternity,—One

who will sympathise with us, so to say, in all the difficulties and trials of life,—One to whom we can open the depths of our hearts in prayer and earnest supplication,—One who will not only hear our prayers, but grant them. Such a God is the need of the world, and the sinner peculiarly feels the want of such a God. Unless and until he has such a God clearly before him, unless and until he succeeds in abiding in the constant presence of such a God, he cannot believe that he has entered the safe harbour of true faith. There are many who, when they attend church, seem anxious to realize the presence of God; but when they leave the church, and go about their business, they leave Him behind and forget Him. It is absolutely necessary that we should realize His presence, not only in the chapel, but even in the banking establishment, in the library, in the school, in the university, in all the fields of daily labour, that we may be able to hold communion with Him whensoever we like. When we see those whom we love we feel refreshed; the countenance of a friend takes away from us a load of affliction and difficulty; the very sight of a kind and loving friend whom we have not seen for months chases away sorrow, and blunts the edge of adversity, and affords us peculiar delight. But do we feel such emotions when we see the Lord? Do we care to realize such emotions when we are before Him? When we offer our prayers, are we to congratulate ourselves on the mere fact that these prayers are not offered to false gods and goddesses? If we do not believe in the millions of deities that fill the idolater's pantheon, are we to rest satisfied? That is negative work. We have come out of the Egypt of idol-worship, it is true; but have we gone far enough towards that land where alone we can find peace and comfort in direct

communion with the True God? Have we enabled ourselves to form positive ideas of the Real Divine Person, and draw near to Him in spirit? Now, in this church, who is it that stands before us? Who hears our words? Are we to look up and down, are we to look forwards and backwards, and then say it is all empty space, and nothing more? When we offer our prayers do we address them to an abstraction? or is there a Person before us clothed in the attributes of infinite righteousness and mercy, power and wisdom? Do we feel certain in our hearts that the space we see before us is not empty space, but the abode of the Deity? Our outward eyes see Him not; our ears hear Him not; but still He is real. Because invisible, is He the less real? Is He less real than the false but visible gods and goddesses that are worshipped by the idolater? He is the Supreme Reality that gives reality to all men and things in the universe; and as such we ought always to regard Him. Ere we sit down to pray, let us feel satisfied that He is before us, about to hear all we have to say, and ready to grant the prayers of an earnest and sincere heart. Let us feel that now, in this church, He is present among us to give us the blessings of salvation—not as some ethereal, metaphysical abstraction, not as a dead, lifeless divinity, but as a Living Person, far more personal, far more living, than anything we could conceive or see in this world. We are apt to suppose that what we see with our eyes is the only reality in the universe—that beyond the region of the senses there is nothing but abstraction, nothing but ideal existence, nothing that is real. But no. The whole universe is full of that majestic and awful reality which would stir the inmost depths of our hearts if we could once realize and feel it.

The presence of God is really a great school of discipline. Those who do not feel the Lord's presence often find that when temptations gather around them they have no power, no strength within them wherewith to oppose the assaults of these temptations. But those who feel that the Lord is near unto them, feel at the same time the power of the Lord entering into the depths of their heart in order to arm the soul for fighting the great battle of truth. Let temptations come around us, let penury hurl its darts upon us; if we feel that the Father is with us we shall not fear, we shall not faint, but open out our sorrows unto Him; we shall say unto Him "Lord, help Thou Thy poor and weak child." A word of prayer uttered in a spirit of sincerity and earnestness will be sufficient to bring down from the Father of Mercy strength enough to resist all the temptations that can come to us. When we lose riches, when we are visited with domestic affliction, we want strength—sometimes an extraordinary amount of strength, in order to overcome these peculiar calamities and reverses to which we are now and then exposed. And who can help us in these seasons of trial but the Lord God, plenteous in loving kindness? and how can we realize His loving kindness unless we always place Him before us as our constant Companion and Friend? Our joy is increased a hundredfold, and all that is painful in life is removed altogether when we see the loving countenance of our Father. The presence of the Lord is thus not only a school of discipline where our characters can be purified and temptations guarded against, but it is also a source of happiness to us. An abstract God can never please us; mere conceptions of God cannot take our troubles away. When the heart is heavy, and all is dark around, when

all earthly friends have given us up, when we are deserted even by our parents, and all those who are near and dear to us—when we are in solitude, and see none on earth to wipe the tears of sorrow from our cheek, to whom shall we appeal? At whose feet shall we open out the thoughts and feelings of our hearts? The Lord is our only hope, the fountain of happiness and joy; and as soon as we offer our prayers unto Him, He wipeth off the tears of sorrow and removeth the heaviness of our hearts. He says unto his children,—“Blessed are ye, for all your sorrows and troubles have been taken away.” We are all in need of happiness. There are so many things in this world to distress and dishearten us that we every now and then feel the necessity of realizing the presence of that God who alone can bring unto us true peace and happiness. Such joy we can always have, not only while we are in the church, but while we are in our own houses, not only while we are engaged in the adoration and worship of God, but even when we are engaged in mercantile speculations, in the dry drudgery of daily business. The Lord is everywhere present; and His faithful servant, in whatever sphere of duty he may be engaged, finds happiness and peace in His service. There is no work on earth which is dry, uninteresting, or painful to him. There is no duty, however unpleasant it may be to other men, which is without religious significance to the true Theist. Everything comes to the Theist as the direct command of God, and willingly, faithfully, and cheerfully the son carries out the behests of the loving Father. And wheresoever the child may be, the Father is always there. As soon as the time for prayer comes, the Lord is there to hear prayers. As soon as the time for worldly avocation

comes, the Master is there to give the reward of daily labour unto the servant. In this way alone can we feel ourselves strong and safe in this world of trial, happy and joyful in this land of affliction and sorrow. Tell me, brethren, can you get on in this world without this soothing, this life-giving, and purifying presence of the Lord? Experience has taught us that mere theology cannot help us when we are in the midst of trial; earthly friends cannot save us when we are actually deluged with temptations and sins. In such moments we feel the presence of the Lord very much. When, therefore, you come into the house of worship you should try your best so to realize God's presence that you may acquire faith, joy, strength, and purity, by holy and quiet communion with the Lord; and carry those blessings always with you wheresoever you may go. Thus, the doctrine of Divine Presence becomes a mighty power of salvation with sinners. For when the Lord says, *I am*, all His children, servants, believers, and worshippers in all parts of the world feel stirred up, and as soon as the Master issues His commands, all the servants go forth to serve Him in His strength. If ever, through moral infatuation, we commit sin the great Judge and Saviour reveals Himself unto us as a tremendous and overpowering reality; and through fear of Him we depart from the path of evil. When the earthly teacher is present before the wicked pupil, when the father is just before the eyes of the guilty son, would not the son, would not the pupil feel instantaneously the pressure of an influence dissuading him from the path of wickedness, iniquity, and disobedience? In solitude man might do anything he chose; but when in the solemn presence of a teacher or father, the wayward child

finds that there is an influence which cannot be easily set aside, and which is destined to rectify his habits. So is it with us in our relations to God. If we were all assured that the Lord was near unto us, who could overcome the influence of His presence? It is because we are unmindful of Him that sin makes us captives, easy and willing captives oftentimes. Friends and brethren, realize the presence of the Lord whom you have learned to worship and obey. Carry Him about with you wheresoever you may go, and let Him speak unto you daily as your loving Father, as your Friend in times of trouble, as your Great Friend in time and in eternity. And when we die, on our deathbed the loving-kindness of the Father shall reveal itself; the darts of death shall become inoffensive, all the sorrows of death shall be taken away, and we shall go joyfully, carried by the hand of our Great Lord, our Merciful and Loving Father; we shall leave all our friends and the riches of this world behind, not with tears in our eyes, but with joyful hearts. We shall feel we are now going with the Father into the mansions of righteousness and peace, where there is no weeping, no sighing, no sorrow, but where we shall enjoy eternal peace and eternal happiness. Realize the Father in all His works. In the little flower behold Him. In all the beautiful things that our Father has scattered broadcast over the universe, see Him and feel Him. Do not think He is remote from any of the objects in this world. Wherever you go, see that there is a direct connection between every little thing and the Father; then you will find that the whole universe is the house of the true Theist, the great house where our Father doth ever dwell, the great cathedral where we may every moment pray unto Him. We shall find that there

is very little difference between this church and the great cathedral of God outside, the vast universe, where every son of God may pray every moment unto Him. We shall then find that there is nothing like a season for prayer or for worship; but wherever and whenever the child asketh, the Father is ready to give. Friends and brethren, ye shall have comfort everlasting if ye realize the presence of the Lord in this way. I thank the Lord that He has brought me amongst you. I thank Him that I am enabled to mix with you this morning in His house, and to raise up our hearts in one swelling chorus, and offer our thanks, our prayers, and supplications unto Him. It gives me peculiar happiness, indeed, to be amongst you. I feel that, though a foreigner, I can mingle my feeble voice with yours in adoring and glorifying Him who is our common Father. I feel that He whose real presence is felt here in England dwells in India too. I feel that though my brethren in India are remote physically from their friends here, yet in spirit we are always near unto each other, and that the mighty God who dwells in this great church to-day is the Father of all nations. Therefore, brethren, let us sing forth His praise and glory all the days we live: let His real spiritual presence be the great gospel of salvation unto all sinners in this world. Unite and co-operate harmoniously in order to bring unto yourselves, and to all those who are suffering from sin and iniquity, the blessings of true salvation which His felt presence can secure. May the Lord hear us; may He be with us always here and hereafter; may He dispense unto us peace and righteousness!

THE PRODIGAL SON.

SERMON AT SOUTH PLACE CHAPEL.

Sunday, April 17, 1870.

"God is love ; and he that dwelleth in love, dwelleth in God, and God in him."—1 JOHN iv. 16.

THE God whom we worship is not only the Living God, but also the Loving God. He is not only a majestic reality, He is also our loving Father ; He is not only most real, but at the same time most dear. It is necessary, therefore, that while we try to realize His holy presence, and accept it as a solemn reality pervading all space, we should at the same time endeavour, as far as possible, to comprehend that supreme and infinite love which guides all the movements of the universe, and ministers to our physical and spiritual wants. He is really a loving Father, who always looketh after us. But how are we to understand His love ? Are we to study all the physical laws, according to which the universe is governed, in order to know that He is really our Father ? Is it necessary to take into account all those truths which science has in recent times revealed to us, in order to comprehend the perfection of the Father's love ? Or can we not by a simpler process reach His love directly, and place Him in the midst of our hearts as a most affectionate Father ? Do we not see His merciful finger working in all the great movements recorded in history, and in all the petty details of our every-day life ? On the one hand we see Him as the great King, governing the universe ; on the other hand

we see Him as the Father feeding and protecting each of His children. By His beneficent laws, it is true, He promotes the general happiness of mankind. Whether we dive with the aid of geology into the bowels of the earth beneath, or with the wings of astronomy we soar into the heavens above, we find that the real and ultimate end of the laws of God is to promote the happiness of His creatures ;— that He has done nothing with a view to promote unhappiness or misery ; but that, on the contrary, every law, so far as we have been able to understand its scope and meaning, tends in the long run to promote the physical and moral happiness of mankind. But we cannot rest satisfied with that. It is true that the general machinery of God's government subserves that object ; but we feel, that in seeking God in a general manner we place Him at a great distance from our hearts ; we make God accessible only to the astronomer and the man of science. He who from His throne gives out edicts and mandates for the guidance of nations, at the same time attends to the cries and supplications of every individual son. He who rules this vast universe as the Supreme and Almighty King, at the same time enters the doors of every house in this world, in order to inquire into our individual wants and remove them. He has not only a general providence, but He has also a special providence. He rules us not merely by general laws, but His grace comes to us through special channels in order to remove the peculiar wants of each individual. Thus we find that while we live in the atmosphere of general providence, where every law promotes our happiness, and every portion of the machinery of the divine government contributes to our enjoyment, at the same time we feel, and cannot but feel, that

very near our hearts is the loving Father, whose arms are outstretched to relieve the wants of every individual man and woman. All His dispensations, viewed from one stand-point, are general; while from another stand-point, they are special. His general and special dispensations are not opposed to each other, nor are they in themselves distinct; but everything that He does, while it promotes the general happiness of mankind, subserves the interests of every individual man. The very same Father who embraces all His children as a grand total, at the same time asks every individual man, by his name, as to what he wants. He, therefore, whose servants are the sun, moon, and stars, always showers blessings upon us; He from whom come the fire and the water,—He from whom flow all those physical and moral blessings which nations have treasured up,—He, I say, is to each of us a personal Father. The more we study science, the more we feel Him near to our hearts as our Father. When we realize God in this way, we cannot for one moment put by His holy and merciful presence. Wherever we go we find that the Father is round us. I should not be satisfied if I were merely to learn from science that God created the sun and the moon for the purpose of giving light to this world; I should go farther and realize the great fact that He created the sun and the moon for *me*—that He loveth me personally, though but a small being residing in one corner of His vast and immeasurable universe, and that He therefore created the sun and the moon for the purpose of giving *me* light. The flowers whose sweet odour is wafted by the breeze are meant, no doubt, for general good, and show God's love; but I must realize His special providence there; I should say that that fragrant rose was crea-

ted to give *me* pleasure. And so everything which God has created subserves my individual purposes. If every individual were to realize this great fact, and feel that God is near to him as *his* Father, while as the Universal Father He looks to the grand purpose of the universe as a whole,—then, but not till then, would religion be a source of comfort on the one hand, and of purity on the other.

But even then we have not exhausted the subject of Divine love. It is not merely by showering physical blessings upon us; it is not merely by supplying our general and individual wants that God reveals His special mercy to us. His highest mercy is shown in the way in which He saves us from sin, and responds to our prayers for spiritual progress and salvation. Even here we see His general providence and His special providence working together, in order to redeem nations from the bondage of iniquity and wickedness. In the general scheme of the world's redemption we behold special contrivances to meet the wants of each individual. While He looks after nations, He does not neglect the individual son. Though the cries of the whole universe suffering from sin, are daily ascending to heaven every day of the year, and every hour of the day; though thousands and millions of prayers are being wafted to His eternal throne, still He hears the prayer of each individual child and responds to it. We may feel lost in the immensity of such a transaction, in the vastness of God's providence; yet it is real; the Divine Being, while He rules the universe in a most mysterious manner, hears you and me. What is it that *I* want?—He asks me. What is it that *you* want?—He asks you. He loves each of us with supreme personal love, and therefore He can never leave a single child unprotected in this

world of trial and temptation; but continues to help us till each is saved. If we are depraved, if we are sunk in iniquity, what then? Is there any limit to God's mercy? Is He not infinitely good and merciful? Does He love and aid us only for a season? Is His patience exhausted, as our patience is exhausted, by seeing repeated acts of iniquity on the part of those who have offended us? No: He is a God of long-suffering and forbearance. Many a man has insulted His majesty and blasphemed His holy name; many a man, in spite of His attempts to lead him from the paths of evil, and from a course of ungodliness and iniquity, continues to rebel against Him, day after day corrupts himself, and wilfully and deliberately, disobeys the laws of the great Creator. He sees all this, and more,—the deeper depth of wickedness which lies in the heart and never finds expression, and yet He is always ready to forgive us and take us back, if we will lay our hearts open to Him, and with sincere repentance ask for reconciliation and forgiveness from Him. He is not a Father who would indignantly say to us, "You are doomed to eternal misery, for you have violated my laws." No; if we have disobeyed Him ten thousand times, even then His mercy stands before us as a great reality, inviting us and asking us to come near to the Great Father. He has given us repeated assurances that we shall be saved if we humbly and earnestly pray unto Him. There is nothing in the whole domain of the literature of Divine mercy which comes up to the perfection of that beautiful parable in the Gospel of St. Luke—the parable of the "Prodigal Son." It contains an emphatic assurance of God's mercy; it embodies God's promise, in most beautiful and tender language, that

He will take back all sinners if they will only fall at His feet and pray for redeeming mercy. There we see how the Lord, plenteous in loving-kindness, is ready to take us back. Our wicked hearts have often spurned His kind offers of reconciliation; our iniquitous souls have often said in language profane and ungrateful,—“Though thou hast loved us and lovest us still, yet we will not obey thee; because it is injurious to our worldly interests to do so.” Often have we said so, and yet the Lord is before us ready to take us back. Measure, if you can, the Lord’s mercy, and say, does it not overpower the heart of even the most abandoned sinner? Is there not something in the riches of Divine mercy which is sufficient to melt the most obdurate and stony heart? Do we not feel that God is really a loving Father—that He every day of our life asks us to come and accept Him? Let me read this most beautiful and touching parable of the Prodigal Son.

“A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will

arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hands, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he, answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

There are, I am afraid, many who are disposed to treat this parable as nothing but beautiful imagery—as a sublime allegory. They seem to believe that there is much in this parable which is exaggeration, and which ought to be put aside as chaff, before we can apprehend the small fraction of truth that lies beneath. Is it so? Is God's love as delineated in this parable a mere deception and a delusion? Then religion is a lie, God a deceiver, and Divine Providence the greatest phantasmagoria which has ever deceived man. No; let us not cherish such sceptical sentiments in our hearts, let us believe that everything stated in the parable before us is truth, and that far from over-stating, it represents only a fraction of God's inexhaustible mercy. The father of this prodigal child treated him when he came back in a most merciful manner. But what is this mercy compared to the infinite mercy of the Divine Father? Let us look into this parable, and gather those deep truths which it embodies. When the disobedient son felt inclined to run riot in the path of wickedness, he asked his father to give him all the things to which he thought he was entitled. Now, strictly considered, we are not entitled to any of those blessings which God has given us. All the blessings which He has showered upon us are free voluntary gifts of His love. We cannot claim them, we have no right to demand them. But when the heart and the will become wicked, we fancy that we have a right to insist upon His rendering to us that which in His mercy alone He can give to man. However, when the son asked the father to give him his portion of the property, he readily gave what was asked for. And our Divine Father does the same, because He deals with us as voluntary agents. He freely gives us all that we want,

and holds us responsible for the gifts. The means of doing good or evil are always open to us. Well, this man got all that he wanted, and he took his journey into a far country, and there wasted his substance in riotous living. We try to go beyond the reach of all moral control, for we find that so long as we are under paternal authority we cannot fully carry out the wishes of our hearts. We want to be free, that we may act as we like. So this man went into a far country, away from his father; there he wasted his substance, and reduced himself to starvation and beggary; and he was obliged to adopt the meanest of occupations, in order to meet his wants. But at last he came to himself; and return to self is always the precursor of return to God. He came to his senses, he saw the depth of degradation to which he had sunk, and he began to think, "How many hired servants of my father have bread enough and to spare, and I perish with hunger!" While they were in the midst of plenty, why should he suffer and starve? Therefore he plucked up courage and said, "I will arise and go to my father," for the recollections of his father's mercy had not faded away from his memory. He recalled to his mind the happy days he had spent under his father's roof, and he could not but feel that his kind father would relieve him back. But, as he went on, there were misgivings in his heart,—he advanced and he receded, his heart throbbed with anxiety, he felt the stings of conscience, and thought that there was, perhaps, no acceptance, perhaps the doors of reconciliation had been closed. All the worst fears and conjectures of a sinner's heart came upon him; but still he went on and persevered; and, lo! what was the scene that awaited him? Not an angry father about

to turn him away, saying—“Away! you did not receive mercy when it was offered, but, on the contrary, you disobeyed, and disobeyed ten thousand times; you are past redemption, there is no reconciliation with the father, the doors of heaven are for ever closed against the wicked.” Such a treatment he may have expected; but how agreeably surprised was this prodigal son, how joyfully bewildered and confounded, when he saw that, “when he was yet a great way off, his father saw him, and had compassion, and ran and fell upon his neck and kissed him!” Tell me, brethren, what would you do in such a position? After years of iniquity, if we placed ourselves before the eyes of our Father, should we not tremble and shudder at His Divine holiness? Will sinners venture to approach the God of infinite holiness? Are not our eyes defiled with corruption? How can we with such eyes venture to look at Him whom we have deliberately and repeatedly wronged? Is He not infinitely just? Will He not wield the thunders of retributive justice to crush us to atoms? Will He not visit us with that punishment which is due to our sins and iniquities? Will He treat us indulgently and mercifully after all the indignity we have heaped upon Him? What man is there on earth that would not tremble at the thought of God’s holiness and justice? We dare not approach Him. But, brethren, read this parable, and hope shall be infused into your hearts. You find there the great God, clothed in all the attributes of infinite mercy, ready to receive and embrace you. Is not that thought too much for the sinner’s narrow and contracted heart to comprehend? Is it not something incredible that the Father, who is just and holy, is willing to receive this

prodigal son? Yet so it is. When a sinner feels hungry and thirsty, who is it that satisfies his wants? Who is it that comes to me when I go to sleep every night, and watches over me all the hours of the night when I lie unprotected? When I am poor or distressed, or on the bed of sickness, whom do I see near me? The great God of mercy; He never deserts me, but daily feeds me with His own hand, knowing me to be a sinner. He who has patience and mercy enough for a man who has sinned against Him, in all matters of earthly interest, will He not look to his greater wants? If He meets the wants of our flesh, will He leave us alone when we are suffering from the excruciating torments of a guilty conscience? That cannot be; on the contrary, we see that He has already left His own house and come out, in order to receive the prodigal son; He meets him halfway; He does not wait for the son; His mercy follows him as it were; He is ready to hug that penitent sinner to His embrace. So He treats us all every day of our life; He is ready to receive every one of His prodigal sons. Have we wasted our substance in riotous living in a far country? Have we brought ourselves to the very brink of destruction? Do we feel that the very next moment we die of starvation? Then it is high time for us to return to God. Return to whom? An angry vengeful God? No; return to the God who is ready to take us back—to a Father who, we are sure, will take us back, if we show tears of sincere penitence in our eyes. Then delay not. “Procrastination is the thief of time.” To-morrow we may find ourselves in “that country from whose bourne no traveller returns.” Therefore, I say, hasten to avail yourselves of the mercy of God. Feel it as a great reali-

ty ; not a parable, or a story, or an allegory, but real, majestic love, placed before you in the shape of a Divine Person—that Great Spirit who rules the universe with His hand. His mercy we see everywhere ; turn to the right and to the left, and you see His mercy. His arms encompass us every day. We rise with His mercy, and we go to sleep with His mercy over our heads. His mercy is far superior to that of all others. His goodness is not an affectation of goodness, but real goodness. He is really ready to come and receive any prodigal son or daughter who comes and says,—“Extend unto me thy mercy, Father—thy righthand of protection and reconciliation. I have sinned long, and have degraded myself to the worst and most miserable position ; Father, save me.” Our Father is rich ; and shall we, His children, starve like so many beggars in the streets of London—shall we go about crying like helpless orphans and destitute children ? No : if our Father has priceless treasures in His mansions, and if He is prepared to take away this moment our rags, and clothe us in the vestments of righteousness—if He is ready to wipe away the tears of our eyes, and make us rich, why should we grieve and despair ? Is not this sweet, this beautiful parable a cheering and invigorating Gospel of human redemption ? We have here Divine mercy presented in the most charming and encouraging form. Is it not comforting and encouraging to us to think that in the midst of the world’s trials and temptations, the Father of the prodigal son is with us, declaring that the doors of heaven are open to receive all sinners ? God leaves the ninety-nine that are pure in order to find out the one that is wicked. If there is one wicked sinner among us, God is ready to receive him at

this very moment. He is with us now, and asks if there is a sinner who wants pardon and reconciliation. When we have such a Father, how delightful is life! With such a doctrine, religion is a priceless treasure, it is a source of infinite gratification to us; for if we are sinners we can at this very moment run to the Father's arms and ask Him to pardon us, and accept us; and He will do so not for any merit on our part—not because we have built and endowed churches, and dispensaries and hospitals—not because we have proved charitable to the poor, but because of His mercy. It would be an insult to the majesty of God's throne—it would be a blasphemy against Divine mercy to say that He will wrathfully condemn any sinner to eternal perdition. Let us uphold His mercy; let us trust in Him whose mercy is ever chanted forth in language true and sweet by the sun and moon and stars, and by every beautiful thing in this world. How sweet is our Father's love! Come unto Him, my brothers and sisters, and let us in our hearts and with our lips praise Him who made the nations and the earth, and whose mercy is our only gospel of salvation. May the Father's name be chanted by all of us! Brothers and sisters, unite and say—"Our Father is our Saviour; His love is our wisdom; His love is our power; His love is our purity; His love is our salvation."

THE EFFICACY OF PRAYER.

SERMON AT HACKNEY UNITARIAN CHURCH,

Sunday, April 24, 1870.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."—MATT, vii. 7, 8.

THE text I have just read to you embodies an important spiritual law, as fixed and unchangeable as the laws which govern the physical world. It must be remembered that with God there is no variableness nor shadow of turning. As He governs the physical world with immutable laws, so does He govern the spiritual world with immutable laws. He is not a capricious governor, He is not a fickle king. All His operations, all the modes of His action are unchangeable, and His administration of the world is based upon fixed laws. This is seen clearly, not only by men of science and philosophers, but also by the most uneducated people. We all see—our daily experience tells us—that God does not act according to certain whims, but always, in all circumstances, in all places and ages, according to immutable laws. In fact, law, whether in regard to the physical or spiritual world, means nothing more than the immutable modes of action which we see in all parts of the universe,—modes in which God's will acts. If we are sure that there

can be no deviation from God's law in the physical world, let us be equally sure that deviation from God's law is absolutely impossible in the spiritual world.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you,"—this is a spiritual law of great interest and importance to us all. Let there not be the slightest doubt about this. Let it be believed by us all that this applies to all mankind in all circumstances; for we are assured that every one that asketh receiveth, whoever seeketh findeth, whoever knocketh, to him it shall be opened. This makes no distinction of person or clime; but we are assured, in language at once emphatic and consoling, that God does always respond to the sincere and earnest prayers of His children. If we pray in a truly humble spirit, if we kneel down and open up the depths of our hearts, our longings, our sorrows, our afflictions unto the One Living God, He who is plenteous in mercy will hear us, and grant our prayers. Let us take comfort from this lesson, and let us accept it without any doubt or questioning.

But what is this prayer—what is it to pray? Prayer does not mean the words which are generally accepted as prayer, but the spirit in which those words are used. Prayer simply means a longing of the heart, it is the wish felt,—it may be expressed, or not expressed. It may take the form of human language, or it may never be uttered at all; still, it is prayer, if God only hears it in the secret recesses of the heart. It is for God to hear our prayers, not for man. When we sit together in chapels, and in one harmonious chorus offer up our prayers and thanksgivings unto the Lord, do we believe that He takes into consideration the words we use,

our posture, the external manner in which we offer up our prayers? No; He looks into the depths of the heart, He sees the spirit in which we offer our prayers. Whether expressed or unexpressed, a prayer is alike real and sincere if God hears it, and accepts it, and responds to it. Prayer means, therefore, simply a wish of the heart. Do we really feel a thirsting for emancipation from the bonds of sin and iniquity? As the body feels hunger, does the soul feel spiritual hunger? It will not do simply to say, "Oh Lord, deliver me from sin;" that is not the form of prayer that God demands from us, nor is He ever likely to answer such prayers. The question always is, whether we feel in the inmost depths of the heart a real hungering and thirsting after righteousness. We know what it is to feel hungry, what it is to smart under appetite; we know how intensely we feel our physical wants. They are pressing, they are urgent; sometimes they are inexpressible. So are the wants and necessities of the heart. When we feel that there is something which we need very much, some spiritual food, for the purpose of giving health and strength to the soul, then is it, and then only, that we offer our sincere prayers unto God—prayers which must be accepted because they are sincere. It is, therefore, necessary before we commence our prayers, that we should always feel that what we are about to say we realize in our hearts. Whether it is knowledge that we want, or strength, or purity, or deliverance from particular immoral habits,—whether it is for our own welfare or for the welfare of others that we pray, let us be sure that our prayers are not hypocrites' prayers,—not a mere repetition of stereotyped phrases and words, but that they are the outpourings of a truly sincere heart, smarting under a

sense of sin and wickedness,—such prayers God hears. Whether we offer them in congregations or in solitude, whether we realize God's presence alone or with friends and relations, God is always near unto us to answer our prayers, whether expressed or not. Such prayers are granted, not by the violation of God's laws, but by fulfilling the laws which govern the spiritual world. God has said unto us all, "If ye pray I shall hear your prayers." That is the law to which we always look. He therefore fulfils the law when He hears our prayers. When we come unto Him we do not ask Him to break His laws; we do not ask Him to set at nought all those laws according to which He has governed the universe, and the destinies of individuals and nations for ages. No; we humbly come unto Him, and make our prayers known unto Him, in the belief and hope that by granting our prayers He will only fulfil His own laws. When the body feels hunger, we are obliged to conform to certain laws in order to satisfy our hunger. When the soul feels hunger and thirst, we conform to certain spiritual laws for the purpose of satisfying these wants; and the mode of action which we employ, is to pray unto God. Prayer, therefore, is a means whereby our wants may be removed. Some may say, why not endeavour to live righteously, why not be charitable, patriotic, and philanthropic?—do all those deeds of the law which God has commanded, and without which there can be no salvation; lead pious and holy lives, do good to the poor, be honest, gracious, and truthful, be candid, be simple and innocent as little children; it is not by prayer, it is not by kneeling down before God that you can expect to have salvation,—no, but by fulfilling the will of God, by obeying His commandments. This hollow morality -

is not the royal road to salvation which many represent it to be. Without prayer it is impossible to attain to the blessings of salvation. Man's strength, man's wisdom, man's profound philosophy, man's purest affection must always fail to secure the blessings of salvation fully. Labour as we may, it is impossible for us to realize that amount of strength wherewith we can hope to overcome all manner of temptation, and chase away all manner of sin. We may become honest and philanthropic; we may feed the hungry and clothe the naked; but, after all, when we return home from our gigantic field of philanthropy, from our sublime actions of benevolence, we find there is still something within us that defiles and contaminates our hearts, which has not yet been purged away. In vain do we look to those outward actions of philanthropy and benevolence of which men are so apt to boast; in vain do we try to gather up comfort and strength from our hollow morality; we find there are wants within us which require to be supplied, we feel that we are weak and cast down, we feel that some power is needed to lift us up from the mire of iniquity into which we have fallen; we feel that some heavenly voice must speak to us, in order to stir up the drooping energies, the dormant powers of our souls; we feel that the Almighty must come to our rescue. Nothing short of Almighty aid can elevate us from sin, can rescue us from evil. Naturally, therefore, we run to our Father's embrace, we fall at His feet and say, "Helpless we are, it is for Thee to help us." We pray unto Him, not because philosophy has taught us to pray, not because our parents are in the habit of offering prayer, not because the ministers of our churches have taught us to pray, but because the soul feels a natural longing for that salvation

which, without God's aid, it is impossible to secure.

When, therefore, we pray, we simply respond to a natural longing of the heart; we come before the Father, and tell Him what those wants are which we feel very much, and we throw ourselves entirely upon His mercy, His loving-kindness, in order that He may help us. It will not do, therefore, to approach God and try to propitiate Him with all our deeds of philanthropy and benevolence as a passport to heaven. He will not accept these; He wants of us something more, and that is prayer. Prayer is the beggar's attitude, which the soul must assume before it can expect to be heard by God. It is not the words which are indispensable, it is not the outward posture that is necessary; it is the feeling, the longing within, that God demands. Without it we cannot make our most righteous lives acceptable to God; we cannot make our hearts pure and holy, as they ought to be pure and holy, unless we assume that attitude of prayer and devotion. When the heart, conscious of sin, brings itself into the position of a little child, and looks tenderly towards the Father of Infinite Mercy, then, whether the language of prayer is used or not, whether the inward longings are expressed or not, that childlike heart has already commenced to realize the blessings of true communion with the Lord. Look at that childlike heart, and already you see heaven opened up there.

The importance which belongs to prayer belongs to that childlike posture, that humble attitude of the soul which the worshipper realizes in prayer. If you have that, you fulfil all the conditions of acceptance with God, and you find purity and righteousness. Similarly in regard to the great

wants which we feel in our physical relations with the world, as soon as we conform to the external conditions of life we find health, prosperity, and strength. There are always certain conditions under which we receive physical blessings; and so there are conditions under which we receive spiritual blessings. Prayer is the sum and substance of all those conditions under which the soul can expect to receive the blessings of communion with God. Give up the attitude of prayer,—stand before God as an arrogant and conceited soul,—bring before Him all your outward rites and ceremonies, and you will feel, I assure you most emphatically, that there is something in you which repels God, which casts you away from His presence. But assume the humble position of a child, you may speak or not, already the Lord is in your embrace—already you find that the Lord has vouchsafed unto you His merciful interposition; He is ready to remove the load of iniquity under which you are groaning.

Prayer, in order to be successful, must, therefore, be always earnest and genuine. Let us tell God what we feel. Let us always avoid unnecessary repetitions and the use of vague words and phrases. Let your words be simple and sincere, earnest and brief. Let the Lord be convinced that you speak not from a hollow heart, but from a heart full of emotions, full of consciousness of sin, full of a sincere desire to cast away instantaneously the trammels of sin and wickedness. You should feel as if you are in a diseased state of mind, and that you do not like any longer to abide in wickedness. You should not only say, "Lord, save me from sin," but feel the enormity of your wickedness, and seek to be emancipated from sin at this very moment.

You must not wait till to-morrow; you must not say, "Father, allow me to stretch myself now in indolence on the couch of intemperance and iniquity, and to-morrow I will think of reformation." No; if the sinner wishes to have his prayers heard by the Lord of Mercy, he must show that at that moment he is sincerely anxious to cast away the evil from which he asks deliverance.

We should not only be earnest and sincere in our prayers, but we must always pray for the right thing—the one thing needful. What is it we should pray for? Not for rain, not for pleasant breezes, not for outward prosperity, not for the luxuries of this world, not for bodily gratifications, not for riches or fame. For one thing only shall we pray unto the Lord, that we may always abide in His temple and see His holy and loving countenance, that we may always enjoy quiet and sweet communion with the Lord. We desire that wherever we may be we shall have the Lord with us, that even in moments of activity and worldly occupation we may now and then turn to the Lord, in order to enjoy silent communion with Him. That is the object of life. We may pray to the Lord for physical blessings; but, my brethren, are we sure that those are conducive to our real welfare? May they not turn us away from the Lord; may they not make us worldly-minded if we obtain them? Let us leave all these issues in the hands of Providence. Let us simply say, in regard to temporal matters, in regard to the things of the body and the things of the world,—“Whatever is good in thy sight dispense unto me.” In regard to spiritual blessings there need be no wavering; we have one course clear and open before us. Pray for spiritual strength, spiritual wisdom, the light of God’s coun-

tenance, for purity, righteousness, peace, and truth. For all these pray, and pray with unwavering and steadfast hearts; pray without any doubt or any wavering; for we are sure it is the wish of the Lord that we should have those blessings. While we pray unto Him for feeding, strengthening, and purifying the spirit, we are sure that our prayers are consonant to the Divine will. We do not want anything which the Lord does not like to give us, but our prayers are in unison with His will—the human will harmonizing with the Lord's will, when we pray earnestly and sincerely for spiritual blessings. We therefore need not be afraid of disappointment. Whenever we open our hearts in prayer and devotion unto the Lord for purity, truth, wisdom, and righteousness, let us be absolutely certain that our prayers will be heard. Do not, then, pray for the things of this world, but seek one thing only which you are sure to have. Say, with the Psalmist,—“One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord.” If that be your only object, you may rest assured you will day by day grow in purity and righteousness, through prayer.

No man ought to be allowed to pass an opinion, or has any right to pass an opinion, on the doctrine of the efficacy of prayer, who has not tested its merits on the ground of experience. I myself remember that when the Lord first taught me the doctrine of the efficacy of prayer, He taught me not through the pages of philosophy, not through doctrines or dogmas, not in an intellectual manner, but he opened my eyes to the necessity of prayer in a practical way. I felt that I must pray, for I found that all my unaided endeavours after true

spiritual life were unavailing and ineffectual; I found that unless the Lord's arms were outstretched to save me,—unless I had Omnipotence on my side, I could not hope to enjoy the blessings of salvation. And so I went to Him, sat at His feet in an humble attitude, and opened my heart unto Him, and He heard me; and since that time He has always heard me. Lay aside all the philosophy and logic of the world; let the dreamy scientific man try to point out to us that prayer is not necessary, or that it is unreasonable and foolish; experience tells us a different tale. Whoever has felt in his own heart and life that God does hear and has heard earnest and humble prayer, will continue steadfast in the path of prayer and devotion, and will never swerve from that path. It is a matter, therefore, on which experience alone can throw light. Let us ask our own lives. When we felt that the shades of darkness were gathering round us, the heart perhaps only lisped in prayer; but the Father was there and He heard, and He responded to our prayers. Have we not found that since that time we have seen something like a new course of life altogether,—something like regeneration? What is regeneration—what is new life? When the Lord hears us He effects a radical change in our life. From that time we see the dawn of a new day. There we see a turning-point,—a point of departure from our past life; there we see life turning into new,—into holier, nobler, purer channels. If we have seen that with our own eyes in our own lives, we shall always pray.

My brothers and my sisters, do always persevere in true and earnest prayer, and the Lord will hear you. Believe that the highest revelations of science are conformable to the doctrine of the

efficacy of prayer ; that in this doctrine the highest philosophy harmonizes with the purest devotion. Believe that you do not depart from philosophy, but that you obey and act under the spirit of true philosophy, in offering your prayer unto God. Be certain and confident about the fruits of prayer. Sincerely and humbly and hopefully, therefore, "ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." And let all our friends and brethren here assembled bear unanimous and emphatic testimony that every one that has asked has received, he that has sought has found, and to him that has knocked the doors of the mansions of righteousness have been opened.

ADDRESS.

ADDRESS AT STAMFORD STREET CHAPEL,

Thursday, April 28, 1870.

THE spring Social Meeting of this Unitarian congregation was held on Thursday, April 28. The opportunity was taken to welcome Baboo Keshub Chunder Sen and two of his companions to a more informal gathering than the recent meeting at the Hanover-square Rooms. The chapel was beautifully decorated with flowers, and was well filled by an audience of from three to four hundred persons. No public notification was given of the meeting, and the attendance was composed almost exclusively of the members of the congregation and their friends, including the Rev. J. Hunt, one of the contributors to the *Contemporary Review*.

After tea the Rev. R. Spears took the chair, and, in an appropriate manner, gave a hearty welcome to the members of other congregations and denominations present that evening, and especially to their distinguished friends from the East, worshippers of the One True God.

After a few remarks from several visitors, the Chairman, with a brief reference to the new religious reform movement in India, introduced Mr. Sen to the meeting, by which he was most cordially received. He then delivered the following address:—

There are many in England who are in the habit of looking upon India as a sort of dream-land. India is a real land, and a great country. We all must acknowledge that the East ought to feel interested in the West, and the West in the East. Asia has something to do for Europe, and Europe for Asia. Unless the two continents unite, through their best representatives, England and India, their true welfare cannot be accomplished. Each has a mission to fulfil towards the other. He (Mr. Sen) hoped that in his humble mission he should be able to excite a truer, deeper, and more abiding interest in the affairs of India, not only in England, but in Europe generally, and if possible, in America. He hoped that the East and the West would unite in acknowledging the great doctrines of Absolute Religion—the Fatherhood of God and the Brotherhood of Man. The true interest of the English public in the people of India was to be shown, not by teaching them the various sectarian creeds here promulgated, but by throwing away all dogmas, and teaching the true spirit of Christian life. When we contemplate the future of our great country, we cannot look with anything like unfriendliness towards any section of the Christian Church, but would ask them all to come and work in the vast field of India. There is fair play there for every sect, and no favour. Truth is not monopolized by any particular section of the Church. Like the free air of heaven, it extends over all the earth; and wherever we are, if we repose our absolute faith in God, we shall be led by Him into the paths of truth and righteousness. He would heartily and sincerely rejoice to see all Christian sects in India. India had had enough of superstition and sectarianism.

He wished to take from each of the Christian sects the good things it had to teach. In a free, liberal, and eclectic spirit he wished to get all the truth that Christ preached to the world, which was fitted for all men in every country. To acknowledge Christ as master is not to believe in all the dogmas taught by Christian sects, but to reverence him as our teacher and our elder brother. And we best show our reverence for him by living unto Christ, not by believing in the letter that killeth ; by putting the spirit of Christ into our hearts, and feeding upon it, and allowing it to grow with our souls. If they had Christ's love of God, his reverence for truth, and his readiness to lay down his life for human welfare, they might not believe in what this or that Church propounded, but their life would be acceptable to God and man, and they would have secured to themselves seats in the kingdom of heaven. (Much applause.) He was always of opinion that the best book a man could have was the book of his own life. The only living book is our own biography. He had always learned great lessons from the study of his own life. He was a Hindu, and as such believed in his early days in all the superstitions and idolatries of his unfortunate motherland. He not only believed in idolatry, but went through all the superstitious observances it enjoined. When he received an English education his faith in idolatry died, without any effort on his part, a natural death. He found that the darkness of idolatry was altogether gone, not because he had come into contact with Christian missionaries, but because he had placed himself under the influence of a liberal English education, which taught him that idolatry and caste were false, and that he must discountenance both, not only

theoretically, but practically. But English education unsettled his mind, and left a void ; he had given up idolatry, but had received no positive system of faith to replace it. And how could one live on earth without a system of positive religion ? At last it pleased Providence to reveal Himself unto him. He had not a single friend to speak to him of religion, God, and immortality. He was passing from idolatry into utter worldliness. Through Divine grace, however, he felt a longing for something higher ; the consciousness of sin was awakened within him ; sin was realized in the depth of his heart in all its enormity and blackness. And was there no remedy ? Should he continue to bear life as a burden ? Heaven said, " No ! Sinner, thou hast hope ; " and he looked upward, and there was a clear revelation to him. He felt that he was not groping in the dark as a helpless child, cast away by his parents in some dreary wilderness. He felt that he had a Heavenly Friend always near to succour him. God Himself told him this ; no book, no teacher but God Himself, in the secret recesses of his heart. God spoke to him in unmistakable language, and gave him the secret of spiritual life, and that was prayer, to which he owed his conversion. He at once composed forms of prayer for every morning and evening, and used them daily, although he was still a member of no Church on earth, and had no clear apprehension of God's character and attributes. He felt profoundly the efficacy of prayer in his own experience. He grew in wisdom, purity, and love. But after this he felt the need of the communion of friends, from whom he might be enabled, in times of difficulty and doubt, to receive spiritual assistance and comfort. So he felt that not only belief in God was necessary, but he wanted a real brother-

hood on earth. Where was this true Church to be found? He did not know. Well, he established in his earlier days a small fraternity, in his own house, to which he gave the somewhat singular but significant name of "The Goodwill Fraternity." He did not allow himself for one moment to harbour sectarianism, but preached to his friends these two doctrines—God our Father, every man our brother. When he felt that he wanted a Church, he found that the existing sects and Churches would not answer his purpose. A small publication of the Calcutta Brahmo Somaj fell into his hands, and as he read the chapter on "What is Brahmoism?" he found that it corresponded exactly with the inner conviction of his heart, the voice of God in the soul. He always felt that every outward book must be subordinated to the teachings of the Inner Spirit,—that where God speaks through the Spirit in man all earthly teachers must be silent, and every man must bow down and accept in reverence what God thus revealed in the soul. He at once determined that he would join the Brahmo Somaj, or Indian Theistic Church. From his own personal experience, therefore, he attached the highest importance to the direct agency of God in the conversion of the soul. Mr. Sen then referred to the fact that every Hindu family has a priest, a spiritual friend, and it was customary to accept his offices in certain initiatory rites. When the period for such ceremony came in his life he had a great trial. There were his friends and relatives on one side trying to persuade him to submit to these old traditionary customs, and God within saying, No. He prayed, and the response was refreshing and sanctifying. He was enabled to overcome all the influences of his rela-

tives, and he succeeded in bearing witness unto the truth. There came another great trial, which eventuated in his exclusion from his family house, with his wife, almost penniless, simply because he had taken a practical step in violation of the rules of caste. Spiritually and physically he was then under a load of suffering, and when he called to mind those days of difficulty and darkness, he felt that only God saved him. Six months elapsed, full of spiritual uneasiness and difficulty, his spirits gradually sinking and his health declining. He again found in prayer great strength and comfort, and ultimately reconciliation with his family; and his own beloved mother now attends his chapel at Calcutta, and delights in their hymns and prayers, although still a member of the Hindu community. Many of his countrymen were acting up to the spirit of his faith, although they outwardly differed from him. The Theistic movement was secretly spreading all over the country. Mr. Sen concluded with hearty thanks to the meeting for listening to him so kindly and attentively, and hoped that they would enjoy many more cordial congregational meetings of this kind. And with a happy allusion to the beautiful flowers around them, he expressed a hope that their hearts would have similar freshness, sweetness, and purity.

The Rev. John Hunt, in response to a call from the chairman, next gave a very interesting speech. As one who had taken a great interest for many years in the religions and philosophies of India, he united with the preceding speakers in offering a hearty welcome to Mr. Sen. He was a student of the religions of the world, and it was through his reading that he first became acquainted with Unitarianism, although it

must be understood that his presence there that evening did not imply in any way that he shared their distinctive views. He should like to hear from Mr. Sen something about the religions of the East, and especially that remarkable Buddhist faith respecting which writers and scholars give such conflicting accounts, some asserting and others denying that Buddhists believe in God and Immortality. Mr. Hunt briefly unfolded a chapter of his own experience as one who had groped his way out of the rigid Scotch Calvinism in which he had been educated, and concluded by expressing a hope that Mr. Sen would have the opportunity of seeing religious life among all sections of the Christian community.

The meeting, which was full of interest and animation from the beginning to the end, was brought to a close with prayer and the Benediction. Three or four appropriate hymns were sung at intervals during the evening with unwonted fervour.

THE LOVE OF GOD.

SERMON AT UNITY CHURCH, ISLINGTON,

Sunday, May 1, 1870.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.”—LUKE x. 25—28.

ACCORDING to this answer, which Jesus Christ gave to some of his disciples, and which we now see embodied in the text I have just read to you, the way to eternal life is the love of God. Jesus in reply said, “This do, and thou shalt live.” The only way to inherit everlasting life is to love the Lord with all our heart, with all our soul, and with all our strength, and with all our mind. This is “the whole law and prophets.” This is God’s first and highest commandment. The whole law, religious and ethical, is concentrated in this precept. If we fulfil this precept, if we love the Lord with our whole heart, mind, strength, and soul, we shall certainly inherit everlasting life.

But what is it to love God? There are many who suppose that the love of God consists in simply accepting a few dogmas and doctrines. Others there are who think that the love of God does not at all lie in the intellect or the understanding, but simply in the performance of righteous deeds,

which are acceptable to the Lord. Others indulge in a sort of mystic sentimentalism, and think they thereby love God. There are, again, others who spend several hours of the day in mere contemplation, in abstract conceptions, in reveries and ecstasies, and they think the love of God consists in these things. Such views of the love of God, if not absolutely incorrect, only partially represent the truth. The love of God embraces all the departments of our life. The sweetening and purifying and strengthening influence of the love of God must be cherished in all the details of our daily life, as well as in the grandest aspirations and pursuits of men; and unless that is done, unless we find that there is the love of God in our whole life, we ought not to administer to ourselves a sort of perfidious solace, and suppose that we have loved God as we ought to have loved Him. Then only ought we to congratulate ourselves on having learnt to love God, when we have found that we love Him with the intellect, with the heart, with the soul, and with the will. Let us take these various elements of the love of God one after the other.

Our love of God must, in the first instance, be intellectual. We must love God with our whole understanding, with all our intellectual powers. Our reason, our intellectual faculties, must all love God by loving truth. He cannot love God who does not love truth. He who is wedded to error, falsehood, fancy, delusion, cannot be said to love God, for all truth is in God, and whoso loveth God must love truth; and in proportion to our love of truth is our love of God. If we love errors and falsehoods we cast away our hearts from God, because God is perfect truth. There are some people

who are afraid of the advance of scientific knowledge and enlightenment, simply because they feel that the progress of science will endanger the Church, upset men's faith, and take away from them the power of loving God. No; all truth harmonizes with all truth, whether it is physical or metaphysical truth—whether it is mathematical or religious truth. Every truth is welcome to us if we are lovers of God. We must welcome every form and species of truth. Let us open all the windows of our mind, and take in truth of all kinds and on all matters, as we take in the light and air of God. Let us freely and dispassionately and fearlessly welcome all kinds of scientific truth. Let us love science in all its varieties, in all its departments; let us love every form of truth; and let us be certain that truth can never upset truth. On the contrary, the more scientific we are, the more religious we shall be; the more we love scientific truths, the more we love God. That is what I mean by intellectual love of God. By loving truth we love God. Our understanding and reasoning powers shall all be in unison with the spirit of God's truth in the worlds of matter and mind; and when we go to worship God, let us be sure that our love of God is founded upon the rock of everlasting and enduring truth, that there is not a particle of error or falsehood in our creed and in our conceptions of God. When love is well grounded upon the firm rock of truth, that love will stand firm through everlasting ages.

Our love of God must be not only intellectual, but also practical. We must love God with all our strength, not merely with all our mind. If we love God we must carry out His precepts into practice. That is hollow, hypocritical, worldly love, which

shows itself merely in intellectual exercises, in dogmas and doctrines, but does not seek to exhibit itself in deeds of righteousness. Our doctrine may be correct; we may be very punctual and regular in attending our churches and chapels; but if we are not honest men, if we are not straightforward, if we are not pure in our character, pure in words and in actions, how can we say we love the Deity? Can men love God, and yet at the same time love impurity and sin? Can men love holiness and light, and at the same time abide in unholiness and darkness? If our hearts are wedded to the world and its fascinations, how can we love the Lord, who is pure and holy? Our character must be holy; our hands must be very active in the discharge of those momentous duties which we owe to ourselves and to others, which we owe to those who are near and dear to us, and to all mankind. We must always be found diligent, industrious, active, and unwearied in our efforts to promote the welfare of others. We must never be idle; we must never enter into the paths of wickedness, deceit, and fraud; but whatsoever the Lord commandeth, that we should do. Purity of character, cleanness of conscience, is one of the highest treasures on earth, and we must try to gather up such treasures in our sojourn in this world. We must be assured that our hearts are pure in the sight of the Lord, else our devotion and prayer cannot be accepted by the Lord. He looketh into the depths of our hearts, and whoso kneeleth before Him, must satisfy Him that he desires to be pure. We must be righteous, we must practically discharge our duties to society. Go and feed the hungry and clothe the naked, and quench the thirst of the thirsty, and bring riches unto those who are poor, and divide your substance with

those who are in need. Go to the helpless, the poor, the miserable children of God in various parts of the world, and try to befriend them and assist them according to your means and circumstances. Let God see that every one of His children is engaged all hours of the day in promoting the welfare of society; let us satisfy Him that we are ready and willing servants, ready to do all that He commands us to do, and to do it willingly with all our heart. If a man, therefore, wishes to love God, he must try to be at the same time a faithful servant of God. His love of God must be intellectual, and at the same time practical. We must love Him with all our activities and energies—with our whole strength.

Our love of God must, in the third place, be devotional. We must not rest satisfied with hollow deeds of righteousness, with empty morality. We must worship God, we must bring before Him the offerings of our souls,—our thanksgivings, our hymns and prayers. The soul must be at work as much as the hands ought to be at work. If the intellect has made itself acceptable unto God, and if the hands have been found ready to give offerings unto the Lord, the soul must not be idle. Let the soul send forth all its best and noblest aspirations, its warmest prayers unto God. Let us be found unceasing in our prayers. God wishes to see all His children assembled in churches and chapels to glorify His name, and also round the family altar in order to render thanksgivings in the domestic circle. Nay, He demands from us prayers in solitude when no man is near to hear our prayers, when no earthly eyes are near to see what we do, no earthly ears to hear what we are about to say. In solitude let us open our hearts in the best manner

possible unto our God, for our best prayers, our best devotional offerings are those which we give unto the Lord in solitude. When we are alone we feel His thrilling presence as we never felt before, as we never can do, perhaps, in large gatherings. We then open our hearts freely and unreservedly, and tell Him, as the child tells its parents, what we need. Let our devotion be warm; let us not go through cold ritual, cold forms of prayer, but let our hearts be warm; let our souls give forth fresh sentiments and fresh prayers every morning. We must love God with the soul. If we do not worship God, how can we be said to love God? If He is the Highest and the Mightiest, should we not think it a privilege to approach Him and offer our prayers and thanksgivings before His great and majestic throne? He who is above us all, who filleth all space, does He not demand from us devotion, homage and worship and heartfelt adoration? Who can think of the Lord and let his heart and soul remain cold? The very conception of the Deity naturally and spontaneously touches the chords of our soul, and instinctively we offer Him praise and glory, and we desire to do so time without end. The very idea of the Majestic and Supreme God presiding over the destinies of individuals and nations, the very conception of a God full of heavenly majesty, purity, and glory, calls forth our homage. We kneel down almost without an effort, and the soul sends forth its best and warmest and sweetest prayers.

But, above all, our love of God must be emotional; we must love God with the heart. That is the great thing needed in modern times. We have perhaps learnt to love God with the intellect, with

the will, and with the soul ; There are places for worship, there are hospitals and houses of charity, and there are also vast theological libraries. All these things prove most conclusively that our intellect is busily employed in seeking God, that our hands are active in serving Him, and that our souls are engaged in praising and adoring Him. But what of the heart? Do we not see that there is something like heartlessness, if I may so say, in the theology of the present day? Do we feel it comforting to our hearts? Are our hearts cheered and refreshed when we draw near to the Lord? I admit that there are many whose understanding and reason find satisfaction in correct conceptions of the Deity and the next world. I do admit that there are many men, truly Christian men and women, in Christendom, whose hands are ever ready to serve God practically, who are faithful servants of their Master. I do admit that many are engaged regularly and punctually in worshipping God, and that in doing so they rigidly conform to the prescribed ritual. But the heart perhaps does not find that amount of comfort which it has a right to demand. We cannot ignore the heart. Stiff, heartless religion is no religion at all. We cannot mutilate any department of life. Our whole lives must be made acceptable to God. The love of God ought to leaven the whole of our lives. If our hands, and if the mind and soul have been brought as willing offerings before the Deity, why should not the heart also be present there? When we enter our churches, shall we leave our hearts behind in the domestic circle, in the place of business, in our offices and where our wealth is? Shall we allow the world to devour and swallow up our hearts completely, so as to leave no residue for our God,

our dear and beloved Father? Shall we allow the interests of the world to consume and exhaust our affections, and will not a little be left for the Lord, who is or ought to be dearer to us than all things else in this world? But, alas! our hearts do not feel, as they ought to feel, the Lord. We know the Lord, we serve the Lord, and we worship the Lord, but the question is, "Do we love the Lord?" The very mention of God's name ought to enkindle the best and purest affections of our heart. We ought to feel a thrill running through the inmost depths of our heart as soon as we are reminded that a God, a Living and Loving Father, is present before us. Dry theology can never be interesting. Perhaps Christendom has for a long time passed through heartless systems of theology, and lifeless ritual. Perhaps the heart has been smothered under the crushing weight of too much intellectualism. Now the devotional feelings, the sentiments of the heart, must have due recognition; you must not do injustice to them. They must have their due. Let all our feelings, then, be called forth; let us summon up all the warm sentiments of the heart, and let us bring our best feelings before the feet of the Deity. If we wish to love God, shall we venture to please Him with hollow professions of our moral life? What are all these great deeds of patriotism and philanthropy? If we have paid our debts and given alms to those who are weak and hungry, are we satisfied? Let our hearts be catechized. We must confess that we have neglected our hearts, that we have done them injustice, that we have not taken care of them properly. Many a person will say,—“Talk to me of father and mother, and brother and sister, and wife and children; talk to me of riches and fame; talk to me of the beauties and fascinations

of the world,—you please me, you interest me immensely, you call forth my emotions. But talk to me of God, the heart does not feel Him; my heart is benumbed; there is a sort of chill; my heart is cold, my heart is dry.” There is theology, there are vast and varied works of philanthropy of which I am apt to boast; there are hymns and prayers long and numberless,—but after all the heart does not feel. Such a state of mind is indeed sad and painful. Oh, I wish I could hug my God to my heart! Oh, I wish I could love Him as my Father, my loving and beloved Father! I wish I could ever keep Him in the midst of my heart. I wish I could love Him as the son ought to love the Father, as one ought to love his dearest and everlasting Friend. You have not given God your entire love if you have not yet loved Him with your heart. If you wish to inherit eternal life, love Him not only with your mind, with your will, with your soul, but also with your heart. Let your love of God be intellectual, practical, devotional, and at the same time emotional. Let there be warm love present in our hearts always, and let us try to cultivate it with mutual aid. When we see each other, let us now and then talk about the riches of God’s love; and the more we converse about God’s love, the more we shall enable each other, with the aid of mutual experience, to love Him as our dear and common Father. In all spiritual and religious assemblies let us make this the grand topic of our conversation. Let us communicate to each other our experiences of Divine love, and soften each other’s heart. Let the name of Christ, who taught the world the riches of God’s love in the best and most impressive manner possible, not merely by loving Him during his lifetime, but by exhibiting his

grandest love of his Father by offering his life,—let his name be heard by all Christian men and women with warm feelings of love; and, as he loved his Father with his whole heart, and mind, and soul, and strength, let us also try to imitate him, and render our whole lives unto the Lord. Let not a single department in our life be estranged from God. Let us feel that the spirit of our life is in unison with the spirit of God,—that what He wishes, we wish too; what He asks of us, that we give Him; what he commands us to do, that we do as faithful servants; whatsoever He loves, that we love too. In that way we shall be enabled to constitute a loving family on earth, with a Loving Father above. Feel your Father. My brothers and my sisters, I, as an Indian, do humbly beseech you to feel the great God, who is your Father and my Father. Coming from a distant country, I am anxiously looking forward to the day when we shall all be united in the love of God. In consequence of those dreary systems of theology through which Christendom has passed, the lifeless, heartless, cheerless dogmas of cold intellectualism, men's hearts have become dry, and we cannot but feel the necessity of a shower of genial moral emotions and affections over the hearts of all men. I desire that Heaven should be opened wide, and there shall come from above a flood of the pure waters of life, which shall make us cool, and give comfort unto our dry and dreary souls. Do you not feel the necessity of such a shower? Do you not feel that men's hearts have become dry? If the Living God is present this morning in this large church, He certainly hears our prayers, and He shall answer our prayers. Let us look unto Him and say—"Our hearts are dry. Lord, we know that Thou art our

Father, but our hearts are sunk in worldliness, and we cannot feel Thee. We are lost amidst the charms and allurements of the world. The world draws us away. Our hearts cannot love Thee. Though we know Thee, yet we cannot love Thee." If the Lord is present here, and if He sees with His own eyes to what a dreary condition we have reduced our souls, and hearts, and minds, He will certainly satisfy the thirsty soul. He alone is the abode of happiness; He alone is the everlasting fountain of peace and comfort. I know it is possible to have the highest and best kind of enjoyment in the Lord. There are some who think that if you do not perceive God with the senses,—that if you do not find in Him something to please your senses, you cannot love Him; that none can love the spirit. Such a thing I can hardly believe. My own experiences tell me (and what I have seen in others confirms my conviction) that it is quite possible to approach an absolutely spiritual, unseen, and invisible God, yet spiritually clad, if I may so say, in all the attributes of infinite loving-kindness and mercy,—it is possible to feel the warmest kind of love for such a loving Father. It is because we do not feel His mercy that therefore we do not feel ourselves able to love Him. If the Lord is a Spirit, do we not see His mercy and loving-kindness in our daily life? Do we not feel that His arms encompass us, and that, wherever we may happen to be, our great and merciful Father feeds us, that we do not feed ourselves, that He saves us, and that we do not save ourselves. If such is the Lord's loving-kindness unto us—unto us, great and miserable sinners, why shall we not love Him with our whole heart? If He is spiritual, is His spirituality an argument that we ought not to love

Him? Is that an excuse and pretext which we should put forth in order to justify ourselves for not loving Him as we love the world? If we can love father and mother, surely we can love Him who is the Mother of mothers and the Father of fathers. If we can give our entire hearts to those we love on earth, can we not, shall we not, give up the entire heart with the whole warmth of our emotional nature unto Him who is our best, our truest, and our Everlasting Friend? That is what I am anxious to see amongst you. Show me that sort of love of God which alone can give you true life, and give the whole world true life. The world expects that from a nation which calls itself Christian. Give your whole love to God, and you will enkindle similar love in others, and thus a vast and irresistible stream of pure love, going forth from this Christian land will fertilize the various countries around, and thus we shall see opened on all sides of the earth living fountains of pure love. We shall not then drink of the wells which are now dry, but we shall drink at the feet of the Lord, we shall drink of the everlasting fountain of purity, and love, and wisdom, and strength, which can never be dry. Let us dig wells of living faith in our own hearts, and there shall come a perennial stream of purity and peace, which shall flow on everlastingly. Brethren, love your God with your whole heart, with your whole mind, with your whole will, and with your whole soul, and you shall inherit everlasting life.

SPEECH AT EXETER HALL,

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RAGGED-SCHOOL UNION,

Monday, May 9, 1870.

THE annual meeting of this institution was held on Monday evening at Exeter Hall; the President, the Earl of Shaftesbury, K. G., in the Chair. The attendance was as large as on any previous occasion, the vast hall being crowded throughout. On the platform were the following gentlemen:—Lord Lawrence, Lord Polworth, Hon. A. Kinnaird, M. P., Sir R. W. Carden, Mr. T. Chambers, M. P., Dr. Adair Crawford, Colonel Becher, and the Revs. W. Cadman, S. Lees, R. H. Killick, F. Tucker, G. H. Stanton, M. C. Osborne, G. Starey and J. H. Wilson. The annual report having been read by the Secretary, the Chairman made an address, after which two gentlemen spoke to the first resolution, moving the adoption of the Report. Lord Shaftesbury then said: We are honoured this evening by the presence of a very distinguished gentleman from India, who takes the deepest interest in everything that concerns the welfare of England, and in all classes of our population; and I have, therefore, requested him to address a few words to this assembly. I now, therefore, call upon Keshub Chunder Sen to give us his opinions on this subject.

Baboo Keshub Chunder Sen said: My lord, I came to this meeting simply to see and hear, not to speak; and, therefore, when I was invited to

take part in the proceedings, I felt quite unprepared to accept so kind an invitation. But, my lord, the object which has gathered us together this evening is a noble one, and is calculated to enlist the sympathy and interest of all classes of mankind; and I therefore feel that I ought to say one or two words to express my appreciation of that object. Coming from India, where true education spreads among the higher and middle classes of society, but does not descend to the masses; where pure literature, and science, history, and mathematics, float almost on the surface of society, and are hardly to be found amongst the poorest and lowest classes of the population,—coming from that country, I must say that I am struck with astonishment at the amount of work which you have done for the education, enlightenment, and reformation of the poor. The stupendousness of the work of charity which this Ragged School Union has incessantly carried on for the last quarter of a century is indeed amazing. That more than 300,000 persons of the poorest class have been saved from ignorance and poverty; that there are 3,200 voluntary teachers, who are at present engaged in the work of educating the poor, and who have accepted that duty as a labour of love; that more than 200 persons who formerly belonged to the poorest and most destitute class are now engaged in the honourable avocation of teaching persons who now belong to that class; that there are scores of young accomplished ladies who are engaged day after day in the work of giving instruction to the helpless young children, very rude and rough, who surround them,—these are facts whose eloquence tells us, as no mere theory could tell us, that those who are engaged as teachers, or conductors, or

supporters of these Ragged Schools, are really entitled to the gratitude of all those who have hearts to feel. My beloved friends, teachers, and conductors of Ragged Schools, persevere in the great and noble work in which you have embarked. Persevere "heart within and God overhead." Be not very anxious about the results of your work; for in these matters, results cannot always be tangible and visible, but must be more negative than positive. If you are sure that you have prevented a large amount of crime, that you have saved many men belonging to the poorest and lowest class of the population, the very dregs of society, from leading criminal and immoral lives; if you have reclaimed thousands of men from material and intellectual poverty; if you have prevented hundreds of men from repeating the painful list of crimes recorded in the papers, whose exhibition by his lordship to this meeting cast a gloom over our hearts,—if you have done all that, you have done enough to make your lives acceptable unto God. You have within you the smiles of conscience to cheer you; you have around you, beloved teachers, the smiling faces of those little children who gather round you day after day, and look up to you fondly as if you were their parents—smiling looks that cannot fail to comfort and cheer you. And, above all, there is the approbation of that Divine Being who superintends all works of charity, and sustains everything that is truly benevolent and generous. Is He not always at hand to help you, and will He not abundantly reward you? I hope and trust, my lord, that these humble words of an Indian friend to Ragged Schools will be acceptable.

The Chairman: I am sure I may be allowed to express on behalf of all here assembled our gratitude

to our Indian friend ; and for the welfare of India
God grant many such now, and for generations to
come !

The meeting then sung the hymn, "From all
that dwell below the skies."

SPEECH AT THE ANNUAL SESSION OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

Tuesday, May 10, 1870.

At the annual collation of the Congregational Union of England and Wales, held at the Cannon Street Hotel, the Rev. Joshua Harrison, Chairman of the Union, presided.

After the customary loyal toast and the National Anthem,

The President said: We are favoured this afternoon with the presence of a guest whom I am sure you will all welcome, and from whom you will wish to hear a few words. (Applause.) In consequence of changes made within the last few years we may welcome him as a fellow-subject, though he comes from the other side of the world. Dr. Mullens, who is well acquainted with him, will introduce to you Baboo Keshub Chunder Sen, from India. (Applause.)

Dr. Mullens: Mr. Chairman and Christian brethren, the committee of the Congregational Union have invited my friend Mr. Sen, who has recently arrived from India, to dine with them to-day. They have done so for this reason. They are aware of the position which Mr. Sen occupies in the religious world of India, and they know also that he is one of those who are seeking to promote a great reform in the religious thought of the empire, and

especially in the Presidency of Bengal, in which he was born. They are also aware that of late years great progress has been made amongst the educated gentlemen of Bengal and other parts of India, and it is a matter of common report that the Baboo Keshub Chunder Sen, the leader of this new school of religious thought, has not only been a distinguished teacher in the city of Calcutta, but that he has visited the upper provinces of India, and the cities of Madras and Bombay, in order to promote the same great reform. I had the pleasure of knowing him in Calcutta. I have often seen the body of religionists of which he is the principal teacher, and I have attended their worship. In recent years the promotion of education in India, both secular and religious, has done a great deal to break down the belief in the old idols of Hinduism; and it has been the lot of Mr. Sen, and those working with him, to gather round them as a nucleus a body of laymen, who have cast away the old idols, and with them some of the institutions that their fathers thought wise and right. They repudiate caste, and seek to have their women enlightened by education, and to abolish polygamy. They have taken up a Theistic position. Mr. Sen will speak of this matter presently; but we can regard him and his friends as practical reformers of that great system of Hinduism which has now ruled over the thought and life of Hindostan and the Hindu population for something like 3,000 or 4,000 years. Mr. Sen has been distinguished among the Theists of Bengal for the thoroughness of his proceedings. There was a notable gentleman in Calcutta, Baboo Debendro Nath Tagore, who was the leader of this school; but he, although a most excellent man, and one whom

Christian missionaries who knew him have always regarded for his personal character with very great respect, was in our judgment far too ready to compromise his views because of the customs that prevailed around him; and the consequence was, Theist as he professed to be in recent years, he submitted far too closely to the institutions of caste. Mr. Sen, a few years ago, when he came to the front of the Theistic school as one of their most eloquent teachers, discerned the inconsistency of that position, and he said—"If we are true Theists, and recognise all men as of one blood, we cannot compromise ourselves with caste;" and the consequence was, he led a secession from the original school. He is thus the leader of the reformed school amongst the Theistic religionists of India. Now, I am sure that the descendants of the Puritans will give such a man a welcome to-day. (Loud applause.) If our Puritan fathers were esteemed and beloved for anything it was for their thorough principle. They were prepared to give up everything for principle. They admitted no compromises, and the consequence was they went forward to imprisonment, to chains, and even to death. Such a man as Mr. Sen may be assured on the part of the Congregationalists of England of the most hearty sympathy. Let any man submit himself to a teaching which he believes to be sound and right, and follow his conscience to the last degree, and, whatever be the consequence, amongst us at least he will always be honoured for the thoroughness of his principles. (Applause.)

Baboo Keshub Chunder Sen, who on rising was greeted with great applause, said:—Mr. Chairman and friends, I thank you heartily for the kind words that have just been said about myself and the great

movement in which I have been humbly engaged for the last twelve years. I am glad to say that wherever I go I carry with me the wishes of all liberal-minded Christians. They all sympathize with me, and say God-speed; they all sympathize with me in the great Theistic movement which has been carried on in India, and on which I believe the future welfare of my country depends. You have asked me to say a few words about this movement; I gladly respond to your call. I have always felt that the Brahmo Somaj, or the Reformed National Church of India, to which I belong, is God's work in the fulness of time. It is a great thing to emancipate a large number of human beings from the thralldom of idolatry and caste, and it is just that work in which we are engaged. Those who have never been in India will hardly be able to realize the stupendous difficulties which lie in our way. They know that the work is great, but they are not alive to the amount of difficulty which is to be overcome, and the amount of opposition and persecution which has to be met. Many of my young friends have oftentimes been excommunicated by their caste people, and driven away from their homes; some have been asked to leave their wives, and children, and parents, their brothers and sisters, and all who are dear and near to them; many have been deprived of their means of livelihood; some have been obliged to leave those villages in which they were born; and all this has been submitted to for the sake of truth and God. (Applause.) They felt that it was their duty to themselves, to their country, and to their God, to glorify Him and magnify truth in the face of the direst persecution and opposition. Hundreds of their antagonists gathered round them, and, by persuasion and entreaty on the one hand,

and threatening on the other, tried to drive them back, as it were, into Hinduism; but their conscientious convictions stood firm, and through prayer and with the strength of God they eventually succeeded in overcoming opposition, and now they stand before the whole world,—a small band of faithful, earnest, and honest men; and I hope wherever their names are mentioned, wherever their movement is known, they will have the best prayers and the best wishes of all who are interested in the welfare of mankind. (Applause.) We are engaged in a great work, and every day and every hour of our life we feel that we are not equal to the task, and unless we have the Almighty on our side we shall fail, most decidedly fail to rescue the millions of our countrymen from idolatry. But oh, it is a grand work, and if all that is near and dear to us be taken away from us, and we are deprived of all the blessings of life, if all manner of destitution and want were to stare us in the face, yet if we could thereby glorify God and save our countrymen, we would think it a work worth dying for. (Loud applause.) Great sacrifices must be gone through, whether in India or in England, if you want to magnify truth; you must sacrifice riches, and fame, and the pleasures of your life. I am glad that though we differ in matters of opinion on some points, yet still there is a common platform on which we all stand. It has been said, and I heard it remarked just now, that I have fallen into the hands of the Unitarians in England. This is not the case. I have been endeavouring to fraternize with all Christian sects and denominations, and I say most emphatically and frankly that it is my hearty and sincere desire to accept truth wherever I find it. (Applause.) If there is anything grand, or ennobling, or purifying

in the Nonconformist movement in England, I hope you will not find me slow to accept it. (Applause.) I know that you have set examples of strict conscientiousness ; you have shown that you are ready to rely upon yourselves and upon your independent exertions for the maintenance of your Church and for the propagation of your views. With that spirit of independence and liberty I fully sympathise, and I hope and trust that the time will come when we shall no longer have to depend upon Government aid. (Applause.) I hope the time is coming when every individual will have to depend upon himself, and will live in the way consistent with the dictates of conscience, and will discharge his duties, placing his own Maker before him as his only guide and his only friend. If God is with us, we need not look to man for aid. Organized co-operation is certainly a great instrument of success, but in all these matters we have mainly and principally to look to God for His aid and assistance, for we find that the best earthly resources are as nothing compared with the gigantic work which lies before us. Therefore I say, depend upon God, and wherever you go truth will prevail. If there are differences of opinion, let us discuss them with candour, dispassionately and calmly. (Applause.) We may be wedded to our own doctrines ; we are apt to think that beyond the pales of our own denomination there is no truth ; and oftentimes people, under the impulses of their weak nature, begin to feel that all truth is monopolized by their own sects ; but I believe, that in spite of our natural partiality, in spite of our fondness for our own denominations, there is still a large, broad ground of truth outside, and that in some matters, if not in all, we may associate with others who do not belong to our denomination. (Applause.)

I am glad that there are liberal-minded Christians, not only here, but in India, who thus associate with us and extend to us the hand of fellowship. I thank them for their good wishes and their warm prayers, and I hope and trust that as time rolls on, sects and denominations will harmonize with each other, and instead of looking at points of difference, will try to stand upon a common platform,—when all sects into which Christ's Church has been divided will form one universal brotherhood, and when men in all countries, and members of all races and communities will see that God is their Father, and that they are bound for the sake of conscience, and for the sake of their own welfare and the welfare of mankind, to fraternize. We shall then realize the great truth that there is but one true Church as there is only one true God. As it is impossible to believe, recognise, or worship two Gods, so it is impossible for us to believe any two churches or sects to be both true, both infallible. There can be but one true God and one true Church. Let us, therefore, promote free discussion and free inquiry; let us spread education amongst the upper classes, the middle classes, and the poorer classes of mankind; let us scatter the blessings of a liberal, useful education, both general and technical, far and wide. It is education that has revolutionized all India throughout its length and breadth, and caused a sort of social, moral, and spiritual fermentation all over that vast peninsula, and I hope, therefore, that wherever there is a liberal, true, useful education, there will be a similar revolution effected, and as soon as men's old systems get exploded, as soon as their old faith is unsettled, as soon as the influence of education reaches the heart, all nations will, under the gui-

dance of God begin to feel a hungering and thirsting after the true light unto salvation, and in the fulness of time in every country you will find the true Church coming on. In India we are hopefully looking forward to the time when a grand national organization will be effected amongst the 180,000,000 of the population, when all distinctions of caste will be destroyed, and the Church of the One Supreme Lord established throughout the length and breadth of the country. Then I hope and trust England and India will look upon each other with cordial affection and mutual confidence and with true spiritual tenderness; then there will be no more bickerings, as unfortunately we see nowadays between members of the ruling race and the subject population; the European residents will not look down upon the natives, as is unfortunately the case too often, nor will the natives become disloyal and hostile to the members of the ruling race, as is also unfortunately the case too often; but the people will understand their rulers and the rulers will understand their people;—the rulers will know that India is not a country to be trifled with, but that the destiny of so many millions of human beings constitutes a stupendous trust reposed by God Himself in the hands of the British nation—(loud applause)—and the people of India will come to find that God sent the British nation to help them, and that if they prove faithful and loyal, they will receive from the hand of the British rulers all those great blessings which they are designed by Providence to confer on them. Thus will all misunderstanding be removed, and there will be good feeling and fraternal intercourse established between Englishmen and the population of India. I have made these few rambling remarks in compliance with

your kind request, and I hope and trust you will accept them in the spirit in which they are offered,
(Long continued applause.)

The company then separated.

FEMALE EDUCATION IN INDIA.

SPEECH AT THE EAST INDIA ASSOCIATION,

Friday, May 13, 1870.

A CROWDED meeting, called by the Council of the East India Association, was held on May 13th at the Society of Arts, to hear an address by Miss Mary Carpenter on her work for the promotion of female education in India. C. Wren Hoskyns, Esq. M. P., was in the chair. In her address, Miss Carpenter referred to her three journeys to India, taken with the object of showing sympathy with, and learning the wants of, female education in India. Acknowledging that the British Government desired to do all it could for the welfare of India, she pointed out that there was also wanting sympathy springing from an individual and mutual knowledge of each other's social habits and manners. Her object had not been to found institutions, but to learn what could be done to help native gentlemen in the great work which until recently they could not promote, but upon which they were now disposed earnestly to enter. There was no want of knowledge of our language in India, but one great obstacle to the improvement of female education was the want of female teachers. She determined from the first to avoid any interference with the social customs or religious belief of the natives; and her reception by the native gentlemen was most gratifying. At present

girls were taken from school at eleven years of age, partly because it was not considered proper for them to remain under male teachers after that age, and this was naturally a great drawback. The young men of India could come to England and get a high-class education, but no such advantage was enjoyed by the female population. Having referred to several native gentlemen who had suffered religious persecution for their efforts to emancipate their ladies from the social customs of India, Miss Carpenter detailed the mode which she adopted to bring about an improved system of instruction by native female teachers, and the valuable assistance which had been rendered by English ladies. In conclusion, she pointed out the necessity of Government finding some respectable house of lodgment for English female teachers going to India, such provision not being made at present. She had money for present use, and did not fear any failure on that head. What was chiefly wanted was Government recognition of female teachers as essential, and Government aid to female as well as to male schools in India. (Cheers.)

In the course of Miss Carpenter's address, after reviewing the state of female education in the Bombay and Madras Presidencies, she gave the following account of her observations in Calcutta:—In Calcutta the benevolent Mr. Bethune, in order to promote female education among the higher classes of Hindus, erected for it a magnificent building; and he himself supported the school during his life. Dr. Duff also established a large Girls' School, and his name is held in the highest reverence in Calcutta by all, whether English or natives, and many owe their whole education to his exertions; he was the first

who originally induced the missionaries to pay their chief attention to schools as the means of improving the natives. I regret to say that I saw in Calcutta extremely little effort for female education among the natives; in fact, I am not aware of any school (at any rate, of importance) established by the natives themselves in Calcutta. The Government has been in the habit of helping them to the utmost. We sometimes find that too much fostering rather slackens personal effort; and I think this is the case in Calcutta. In another respect, however, this Presidency is much in advance of the other parts of the country; here the Raja Ram Mohun Roy, who visited England, was the leader in India of pure Theistic worship more than forty years ago. He first broke the bonds of superstition; he was persecuted by his family, and exiled from his home; but he succeeded in establishing the worship of the One True God in Calcutta, where he founded and endowed a place of worship for the One True God. He came to England, where he died, to our great regret. What he did was not completely lost, though for some time it did not appear as if much impression had been made. After a time, however, the movement was revived. I need not enter into any account of it, because the gentleman is present who may be regarded as the head of it, Baboo Keshub Chundr Sen. I found continually throughout my journey that the native gentlemen who were advanced in their religious opinions, who dared to throw off the shackles of idolatry and openly to renounce it, were those who were most ready to treat their wives as equals, and bring them forward in all respects as far as the customs of society permitted. In Calcutta, then, among the Brahmos and Theists, I found an advance in many

respects beyond what I had seen in other parts of the country.

Mr. Dadabhai Naoroji (Honorary Secretary to the East Indian Association) spoke at some length in complimentary terms of the good influence which Miss Carpenter had exercised on India.

The Chairman said he knew he should only be anticipating the feeling of every one present in offering the best thanks of the meeting to Miss Carpenter for the information she had given. He had much pleasure in introducing to the meeting Baboo Keshub Chunder Sen, a gentleman who had unbound one of the tightest of all the chains that bind mankind, the chains of local and national prejudice; and who, he was sure, would not have laboured in vain in assisting towards that great union which all Christians and all those who worship the One True God must wish to see spread upon the earth.

Baboo Keshub Chunder Sen said it gave him great pleasure to be able to bear his humble testimony in England, as he had done more than once in India, to the noble work which Miss Carpenter had done for the promotion of female education in India. The warm and philanthropic interest she had evinced in that work, the readiness with which she had risked her life and health and exposed herself to many inconveniences and hardships, entitled her not only to the lasting gratitude of the Indian nation, but to the sympathy and respect of all in England who appreciate useful work. When the first important public female school worthy the name was established by the late Mr. Bethune in the metropolis of India, during the administration of the late Lord Dalhousie, it evoked a feeling of discontent throughout the country, and excited great opposition

and bitterness; but in spite of a large number of conservative and orthodox men saying, "Thus far shalt thou go, and no farther," the advancing waves of progress went on till at last, not only in the large cities and presidency towns, but even in the small provincial towns and villages, school after school rose up, and, in the course of a few years, not only were there scores, but hundreds of little girls coming day after day in order to receive instruction in vernacular literature, in arithmetic and in writing. In carrying out the work of female education great impediments, some of them of an almost insuperable character, had to be overcome, and many defects had to be rectified. In a country where little girls became mothers when they would hardly be supposed in civilized countries to have attained the marriageable age, and where they became grandmothers when perhaps they ought to think of marrying; girls could receive education only for three or four years at most in a public school, their education stopping at a time when it ought to begin. This custom of premature marriage was pernicious, not only physically, but intellectually and morally considered; for the work of education was arrested when little girls, having become mothers, began to talk with ridiculous gravity of the duties they owed to their children. It was, therefore, absolutely necessary to supplement this deficient system of education of native girls with zenana instruction. As soon as that want was felt, many kind-hearted ladies, both in India and in England, took up the matter with an amount of earnestness which was very creditable to them. They combined in order to get funds, and sent out trained governesses to visit native ladies in their own houses. Zenana instruction was indispensably ne-

cessary for the real welfare of the country so long as the system of seclusion prevailed, which, he felt, would prevail for a considerable length of time. Another want which was deeply felt was the want of female teachers, and just at the time when that want was beginning to be felt, Miss Carpenter arrived in India. Her advent was cordially and enthusiastically hailed by those who were directing their efforts towards the improvement of the education of females in India. They knew she would help them, and she did help them. She saw the want with her own eyes. At once she saw that without a large number of well-trained native female teachers it was impossible to make female schools really useful. She, therefore, represented the matter to several distinguished native gentlemen in Calcutta, in Bombay, and in Madras. Many, of course, did not show their appreciation of the usefulness of the scheme. They were backward in the matter; a few, however, stepped forward manfully, and assured her of their warm interest in the scheme, and their readiness to do all in their power to help her. She was then obliged to lay the matter before the Government. Unfortunately the Government also had serious misgivings as to the feasibility of the scheme, not that they were unwilling to educate native women, but they felt that it might interfere with the prejudices, and shock the feelings of the native population if they went too far in such a delicate matter; and it was not till instructions were sent out by the Secretary of State for India, that the Government began to be really in earnest about it. It was then that the Government sanctioned a liberal grant for the purpose of establishing and supporting normal female schools in each of the presidency towns. In Bengal hardly anything had

yet been done towards the establishment of those normal schools. As Miss Carpenter had already very justly said, Bombay was far ahead of Bengal in the matter of female education. He had visited some of the best schools in Bengal and Bombay, and he could say from his own experience that there was a larger number of girls receiving public education in Bombay than in Bengal; but while Bengal did not come up to Bombay as far as regarded extent of education, Bengal was not behind Bombay in the matter of solidity and depth. Already several books had been published by native ladies of Bengal of a really valuable character; among others a drama, a beautiful story, and some charming verses on the beauties and sublimities of creation. A periodical was also published in Bengal, to which Bengalee ladies very often sent most charming contributions, mostly verses, which native ladies took great delight in composing. Some of the best Theistic hymns were from the pens of Brahmo ladies. This showed that native ladies were not slow to learn. The Government having come forward with a liberal grant, it was the duty of the natives of India to co-operate with the Government in a friendly and harmonious manner, in order to give effect to the noble scheme which Miss Carpenter had suggested, and which, through the instrumentality of Government, had been realized at least in one of the presidency towns. If full effect could be given to that project, if a sufficient number of schools could be brought into existence, not only in the presidency towns, but in the chief provincial cities in the North-West and in the Punjab, India would be supplied with that which it most wanted at the present time. He hoped and trusted that those English ladies who were present,

would well weigh all that had been said by Miss Carpenter, and that they would all be stimulated by her example. He fully agreed with Mr. Dadabhai Naoroji that we must not too sanguinely look forward to actual and visible and tangible results, but we must look beneath the surface, in order to see whether or not Miss Carpenter's visit to India had produced a lasting impression on the native public mind, and on the minds of all those who were really interested in the work of female education in India.

A brief discussion followed, and Mr. Sen suggested the formation of a society in England for the promotion of female education in India. This idea was warmly supported by Miss Carpenter. Mr. Davis, of the Religious Tract Society, observed that societies already existed for that object, to which Mr. Sen rejoined that they were of a sectarian character, and that what was wanted was secular instruction, apart from the doctrines of the Protestant, Roman Catholic, or any other creed. This sentiment seemed to meet with the general approval of the audience, among whom were two native ladies.

PEACE SOCIETY.

Tuesday, May 17, 1870.

THE fifty-fourth anniversary of the Peace Society was held on May 17, at Finsbury Chapel, Moorfields, under the presidency of Mr. J. W. Pease, M.P., supported by Mr. A. Illingworth, M.P., Mr. Henry Richard, M.P., (Secretary of the Society), Rev. Dr. Binney, Mr. Henry Pease, Elihu Burritt, the Rev. Hugh Stowell Brown, M. Fred. Passy and M. Martin Paschaud. The Secretary gave a resumé of the annual report of the Society. The following resolution was then moved:—

“That this meeting rejoices to know that a strong conviction of the folly, iniquity, and unchristian character of war is spreading widely among the populations of Europe, and earnestly invokes the aid of all instructors of youth, conductors of the public press, and ministers of religion to extend and deepen so salutary a sentiment.”

After this had been spoken to by the Rev. Hugh Stowell Brown, of Liverpool, and M. Frederic Passy, Secretary of the Paris League of Peace, Baboo Keshub Chunder Sen, who was received with great applause, said:—

Ladies and gentlemen, it affords me great pleasure to stand on this platform, and express to you my deep and heartfelt interest in the Peace Society. England has been followed by France, and now France is being followed by India. I speak to you to-night as a Hindu. I assure you

that I most thoroughly sympathise with the Peace Society in the great and noble object it has in view. If you ask me why I am opposed to war, I say at once I am so by nature, by education, and, above all, by religion. (Applause.) I belong to a race of people who are well known as a very quiet and mild race. I come from India—a land which is inhabited by the Hindus, who love peace, who have an innate aversion and repugnance to war and hostility; I may therefore say I was born a lover of peace. Secondly, education confirmed what my national character taught me. The more I read English books, and the more my mind was imbued with Western liberal knowledge, the more I felt that there was nothing so hateful as war. It is true, as has been just now said by the reverend speaker who moved the resolution which I have been asked to support, that history has been taught in a very bad way, teaching young learners to admire the grandeur of war, and to overlook as it were the dark side of the thing. It is true that when I read history I found expressions calculated to stimulate my admiration and respect for those who achieved success in the battle-field; but at the same time, if history is fact and not fiction, it cannot possibly conceal all those atrocities which are calculated to raise our strongest indignation. When we read of battle-fields, do we not find there something which, while it excites our pity and compassion towards those who suffer, leads us to hate and condemn those whose brutal atrocities caused the sufferings? English education, therefore, instead of making me give up my national characteristics, which I always dearly cherish, strengthened them, and enabled me to become a stronger and more hearty hater of war and bloodshed.

Above all, my religion tended in the same direction. As a member of the Universal Church of love and brotherhood, I cannot but declare my most vigorous and emphatic protest against war in all its forms, mild or deadly. (Applause.) I have come to a Christian country in order to study all the varied and numerous aspects of Christian thought, feeling, and action; but I must say candidly I cannot understand how Christians, as Christians, can fight so brutally as they often do. As a Hindu, I cannot understand—and indeed I look upon it as a great anomaly in Christendom—how year after year the most deadly and destructive weapons of war and engines of torture are being invented in order to carry the art of slaughtering brother man to perfection. These, surely, are barbarities which have cast a slur upon a Christian nation, and which, for the honor of a Christian nation, ought to be removed and obliterated instantaneously. (Applause.) I really feel thrilled in the midst of this assembly. Every word that has been uttered to-night in condemnation of war and bloodshed has called forth enthusiastic cheers; and I am glad to find that those words especially which were uttered as a eulogy upon the present Liberal Ministry have been received with great approbation. I hope and trust that under this vigorous Ministry every legitimate attempt will be made to save your Christian country from the evils of war and from the reproach of encouraging war. I really cannot tell how the followers of the Prince of Peace can ever go to war. (Hear, hear.) It has been said, and may oftentimes be repeated in future, that a small number of men, however educated and powerful they may be, on the banks of the Thames, can never expect to revolutionize the whole world. Ideas of

war and the very spirit of war are said to have been established in the very heart of man, and it is therefore held to be impossible that the Peace Society will ever achieve success in its mission. But I do not and cannot believe that if we all bring our best energies and our best sentiments into play we shall fail. (Cheers.) We shall not fail if God is on our side, if truth, mercy, and love are on our side. (Cheers.) Tell me, is there not something appalling in the very idea of a battle? If we only take into account the number of those who have been made orphans and widows, and the huge amount of suffering and heavy pecuniary losses caused to individuals and nations, the crimes, perpetrated in the heat of warlike excitement, the evils attendant on standing armies, and all manner of atrocities inseparable from war, I cannot for one moment believe that men who profess to be Christians will hesitate to do all in their power to check and destroy the spirit of war. The demon of war requires to be crushed down immediately and in every possible way. By resorting to newspapers, by using our influence in our own private circles, by means of public preaching, and by means of our own example and conduct, let us try to induce all sections of the human family to fraternize with each other. Oh for the day when the din of battle shall no longer be heard upon earth! Oh for the day when brother shall welcome brother, and sister shall welcome sister in the language and in the spirit of true spiritual and moral fellowship! That day is surely coming; on all sides we see cheering signs of international intercourse and brotherhood. Every nation through its civilization and growing enlightenment is beginning to feel that war must be extinguished

and peace promoted. And I hope the true spirit of Christian love will be breathed into individuals and nations, and that men will strive no longer to fan the flame of international animosities, but in every possible way to bring about reconciliation. I shall now with your permission read a beautiful Sanscrit couplet, which will no doubt interest you:—

“ক্ষমা বশীকৃতির্লোকে ক্ষময়া কিং ন সাধ্যতে ।

শান্তিখড়্গঃ করে বস্য কিং করিষ্যতি দুৰ্জ্জনঃ ॥”

“Forgiveness conquers men. What is there which forgiveness cannot achieve? What can the wicked do to him who holds the sword of peace in his hand!” All Christian individuals and nations who hold this sword of forgiveness and peace in their hands will achieve the greatest triumph which it is possible for man to achieve—a victory far more glorious than any victory that was achieved in the battle-field—a victory of peace over war—a victory of truth over error, of light over darkness, of brotherhood over enmity, strife, and contention. I call upon all my brethren in England, I call upon France, and Germany, and Italy, and all continental Governments, I call upon generous-hearted statesmen, philanthropists, educationists, Sunday-school teachers, and reformers of all classes, I call upon all, as an humble representative of the Hindu race, to combine together in order to kill the demon war, and promote “peace on earth and good-will among men.” (Loud cheers.)

SPEECH ON THE LIQUOR TRAFFIC IN
INDIA, AT A MEETING HELD BY THE
LONDON AUXILIARY OF THE UNITED
KINGDOM ALLIANCE.

St. James's Hall, Thursday, May 19, 1870. .

THE annual demonstration of the United Kingdom Alliance took place last night, May 19, and drew together an audience that completely filled St. James's Hall, Piccadilly. Lord Claud Hamilton, M. P., was in the chair. Among those on the platform were Dr. Lush, M. P., Mr. H. Birley, M. P., Sir Wilfrid Lawson, Dr. Mackenzie, Provost of Inverness, Mr. Carter, M. P., Mr. S. Pope, Q. C., Mr. Dalway, M. P., Mr. B. Whitworth, J. P., Mr. J. H. Roper, Capt. Pim, M. P., Mr. Whalley, M. P., and Mr. T. Whitworth, M. P.,

The following resolution was adopted by the meeting with the utmost enthusiasm, there being but one dissentient:—Moved by Dr. Mackenzie, J. P., Inverness, seconded by Alderman Carter, M. P., Leeds; and supported by Baboo Keshub Chunder Sen, of Calcutta:—

“That this meeting expresses its strong disapprobation of any system of legislation, whether administered in the United Kingdom or British India, by which the sale of intoxicating liquors is maintained for purposes of revenue, in opposition to the social and moral interests of the community; and this meeting earnestly hopes that states-

men of all parties will give proofs of an enlightened and Christian spirit, by opposing themselves in word and deed to a system so inherently corrupt and productive of the most deplorable results”.

Baboo Keshub Chunder Sen, who was received with vociferous applause, lasting several minutes, said:—My Lord, ladies, and gentlemen,—I gladly rise to respond to your call, because I take very great interest in this question. (Hear, hear.) The subject which we have met to-night to consider, is, I believe, not one of mere local interest. (Hear, hear.) India is as much interested in this great question as England. (Hear, hear.) I believe you expect from me a few words on this subject, in its bearings on my country, India. I, therefore, feel justified in rising. But this is not my only justification. My nationality offers a more cogent plea which I may use in self-defence. I belong to the Hindu race—a race remarkable for abstemiousness, and well-known in the world as a simple, quiet, peace-loving people, who are not addicted to strong intoxicating liquors. (Cheers.) I am glad to be this night surrounded on all sides by so large a number of my temperance friends. (Cheers.) It immensely gratifies me, I must say, to see that there are not merely hundreds, but thousands and tens of thousands in England, Scotland, and Ireland, and in other countries of Europe, who, like the Hindus, are simple in their habits and who hate and abhor intoxicating drinks. (Cheers.) My friends, allow me to say that in my first public utterances, I honoured the British nation, and blessed and thanked it for all the blessings which have been and are at present being showered upon our country. I am one of the most loyal subjects of Her Majesty Queen Victoria.

(Cheers.) But at the same time it grieves me to say that there are blots in the administration of India. (Hear, hear.) And some of them are of a very serious and appalling character. When I throw my heart and soul into this meeting, and stand forward on this platform to call for the legislative suppression of liquor traffic in India, I feel far more strongly than any of you here present can possibly feel. (Cheers.) For the British Government in India has no excuse or pretext whatever for carrying on this dangerous and iniquitous traffic. There we feel no necessity for this liquor. "Here," of course, some may say "it is a great want; it is daily used by the people, and drinking is a national custom. Some may abuse that custom, and become intemperate". But this cannot be said of the Hindus. In India, can the British Government fully vindicate themselves by putting forward any reasonable grounds for encouraging liquor traffic? That is impossible, for our people do not require intoxicating drinks. (Cheers.) I go for miles and miles together in the rural districts in Bengal, and I ask my countrymen if they have ever seen a brandy-bottle before, and they invariably say they have not. Oh! how bad it is to demoralize that people by placing temptation in their way! (Loud cheers.) Is that not shocking, is that not grieving to every honest Indian heart? Go into the quiet little villages in the provinces, and you there see homely Hindu life in its purity and charming simplicity, such as has not been surpassed in any other portion of the globe. but where is that purity and where is that simplicity now? It is fast dying out amid the ravages of so-called civilization. I have freely acknowledged that the British nation has been educating

us, enlightening us, and civilizing us. We have your telegraphs and your railways, and all the great things introduced by modern civilization. But if you have taught us Shakespeare and Milton, I ask, have you not taught our young men the use of brandy and of beer? (Shame.) This poison, which was hardly known to the upper or the middle class, has introduced a different state of things. We do not see Hindu society in its original state of purity. All these modern vices are fast creeping into Indian society, and depriving it of its original and primitive simplicity. You now see scores and hundreds of young, intelligent, educated natives of India falling away and dying victims of intemperance. (Hear, hear.) It is painful to contemplate the ravages of this vice in our country. What was India thirty or forty years ago, and what is she to-day? Methinks, thousands of poor helpless widows and orphans are at this moment rending the air with their wailings and cries, and who, I may say, oftentimes go the length of cursing the British Government for having introduced this dreadful poison. (Cheers.) This very moment I could count on my fingers' ends hundreds of young, educated men, who have died prematurely in the full bloom of their intellectual vigour and physical energy. All the good things that they had in their intellectual and spiritual nature were suddenly destroyed. Look at that young, active, energetic Hindu who has received education in some English school or college. Yesterday what was he? An ignorant Indian. To-day what is he? An active, intelligent, fine-looking, educated man. To-morrow what is he? He has English books on one side, he has the dangerous bottle of brandy on the other side. What is he the next day? Oh sad

catastrophe ! The whole house mourns for the death of the promising young man. (Hear, hear.) There is his poor widow. There are a number of little orphan children. To whom are they to look for support ? Who will relieve them ? Is not the British nation, I ask you seriously, accountable to God—(loud cheers)—at least in a large measure, for all this wretchedness and suffering entailed on the Indian people ? My friends, there are redeeming features in the British administration of India. All this I have publicly acknowledged, and so long as I live I shall never be slow to acknowledge this from the bottom of my heart—(cheers)—but, at the same time allow me to say, now that I am in England, and see there are thousands ready to strengthen my hands in this great question—(loud applause)—that the British Government ought to take measures instantaneously to obliterate the slur that has been cast upon it, and to abolish that iniquitous opium traffic which kills thousands of the poor Chinese people, and that demoralizing liquor traffic which is fast devouring the souls and bodies of my countrymen. (Cheers.) And here I would ask, is not this liquor traffic carried on in India simply, solely, and exclusively for the sake of revenue ? (Hear.) Is there any other motive that actuates the British Government ? (Cries of "No.") It is simply a question of money. Consider for a moment how this thing is managed in my country. Every year the excise officers send up an official report to Government, in which, after putting facts and figures indicative of the progress of the excise system, they enumerate the names of all those subordinate officers who have during the year successfully exerted themselves to increase the revenue, and the names of these men are

systematically taken notice of by Government as praiseworthy officers and faithful servants; they are immensely praised, their vanity is flattered, and they are made to believe that their promotion to higher offices depends in a large measure upon their efficiency in this respect. (Shame.) If revenues increase in this way from the sufferings, wickedness, and demoralization of the people, better that we should have no revenue at all. (Loud cheers.) There are honest and right sources of revenue if the British Government will only try to employ them, and then great shall be the Indian revenue, and we shall be able to promote the true intellectual, social, and moral welfare of the people, and at the same time close those liquor-shops for ever and for ever. (Cheers.) It has been often said, "Let those who wish to be intemperate be so. We have nothing to do with the question so far as it concerns others. If we are temperate and God-fearing men, if we are honest and conscientious, we have done enough to secure the blessings of salvation. If others will not mend their manners, it is for God to judge them and to save them." My friends, a nation that every day repeats the Lord's Prayer cannot use logic such as this. (Cheers.) "Lead us not into temptation." (Cheers.) Are not these the words that you are taught daily to use? (Hear, hear.) And if you call upon God to save you from evil, and not to lead you into temptation, will you not unitedly and individually call upon your Government, as the representatives of the people, as the guardians and custodians of the best interests of the nation, to protect you from temptation—(cheers)—especially the weak, the helpless, the powerless, and the vicious? We cannot place any confidence in our

own powers and faculties and energies. To-day we stand; but is not that a wise proverb worthy of remembrance which says, "Let him that thinketh he standeth take heed lest he fall?" (Cheers.) Between the first bottle and the second bottle is there not slippery ground? And if we feel strong to-day, does not to-morrow often belie our anticipations and prove the hollowness of our boasted rectitude and righteousness? Then let us be cautious, and let us never bring that great temptation in the way of our brethren. For your own welfare and for the welfare of those around you, give up these intoxicating liquors. (Cheers.) Do so, if not for your own safety, at least for the welfare of your brothers and sisters around you. (Cheers.) Put no stumbling-block in their way. Every individual man is responsible to God not only for the way in which he acquits himself in the discharge of his duty to himself and to his God, but also for all the influences which, directly or indirectly, he exercises on those around him. (Loud cheers.) And if you think, my friends, that by not taking intoxicating liquors you can save, say, only one of your brothers or one of your sisters from temptation, sin, and wickedness, is not that a glorious thing? (Cheers.) Man lives in this world not for his own enjoyment, but for the sake of self-sacrifice in the cause of truth, and the greater the sacrifice the greater is his moral greatness. Shall you not then aspire to that moral and heavenly greatness which you can only achieve and attain by means of self-sacrifice? Martyrs there were, in times gone by, who scrupled not for one moment to sacrifice not only their dearest and best interests, but even their lives for the glory of God, for the vindication of truth, and for the moral and spiritual welfare of

mankind at large. (Loud cheers.) Is it too much for me to expect from you, Christian brothers and sisters, that you will give up those odious and detestable intoxicating liquors, if by so doing you can preserve the lives of those around you, and advance the kingdom of God, who is the Eternal, the Supreme, and the Holy Sovereign of the Universe? Do this, my friends, in the interests of humanity, and shrink not from making this small sacrifice. If only by giving up that small amount of pleasure and gratification you can save the lives of thousands, I know not what logic there is on earth or in heaven that can dissuade you from joining the great movement which we have met to-night to promote. (Loud cheers.) In conclusion, let us all, with one heart and soul, go before Parliament, and if it will not hear us, let us be prepared to go before it again and again, a hundred times if need be, for we know Truth is on our side, and unless we remove this great evil England will lose her high position among surrounding nations. (Prolonged applause.)

REJOICING IN GOD.

SERMON AT BRIXTON UNITARIAN CHAPEL,

Sunday Morning, May 22, 1870.

"Rejoice in the Lord alway : and again I say, Rejoice."—
PHIL. iv 4.

THE love of happiness is inherent in human nature, and is universal. Every man is actuated by it. Whatever position in social life men may occupy,—in whatever sphere they may be engaged,—all men are constantly trying to cast away sorrow and suffering, and to attain bliss and happiness. Instinctively and naturally, the rich and the poor, the learned and the unlearned, the old man and the young man, of all classes and nations, are pursuing the same course. If men study, it is for the sake of being happy ; if men acquire riches, it is for the sake of being happy. And it is for this reason that we find virtue and religion so difficult of attainment ; for they interfere with temporal happiness. When the pleasures of this world tempt us, they display all their fascinations before us, and we feel that if we must be happy our best course would be to give ourselves up entirely into the hands of the world, and then we are sure the world will make us happy ; but if we be virtuous and religious, we shall be compelled to sacrifice our worldly enjoyments, our riches and all that is dear to us. For the spirit of religion is the spirit of self-sacrifice ; unless we sacrifice our earthly pleasures and over-

come the lusts of the flesh, we cannot be truly virtuous, pious, and godly. Godliness consists not in feeding the propensities of our lower nature, but in sacrificing them; but worldly enjoyment consists in always feeding and gratifying the lusts of the flesh. Hence men are apt to go into the paths of sin and iniquity, for the ways of sin are always ways of earthly prosperity and sensual delight; and few there are who care or dare to go into the thorny paths of religion and righteousness. If we apply this principle to those who do try to walk in the paths of righteousness, even among them we find how insidiously this passion for happiness prevails, and how powerfully it actuates them. Even among those who, like ourselves, acknowledge God and regularly worship Him, there are always attempts to evade and avoid those disagreeable duties which are sure to bring on us some manner of suffering. Some people are naturally fond of study, and they betake themselves to that department of religion which satisfies their intellect, and they become theologians, not because it involves any amount of self-sacrifice, but, on the contrary, because it suits their peculiar tenour of mind and thought. Others there are who are benevolent by nature, and they are always found to be engaged in deeds of benevolence, patriotism and philanthropy: they are ever engaged in doing good to the poor, not because God commands them to do so, but because they cannot resist the impulses of their own nature; and they find that it is very agreeable for them to be engaged in such works. Thus it is that although we do many things which are good and acceptable unto God, and many things which are calculated to promote the material, intellectual, social, and perhaps moral prosperity of the world, yet we es-

chew many other duties essential to discipline and true progress. We try to avoid many of those hard exercises or religion and morality which are equally or even more important. We go a certain way and then we stop, and dare not proceed further; for we feel that if we proceed further we shall not only be obliged to sacrifice many of our enjoyments, but perhaps we shall be called upon, for the sake of truth and God, to sacrifice even our lives. It is, therefore, clear that, whether we look to worldly-minded men, or even to the so-called religious men of the world, we find that they are all influenced more or less by this desire for happiness. Hence it is obviously the interest and duty of all moralists, theologians, ministers, and preachers to show that religion has also its joys,—sweeter far than the pleasures of this world,—and that in the highest state of the soul, truth and happiness, purity and peace dwell together. For, it is true, men sometimes go through the hard exercises of religious discipline. There are certain things which we do for the sake of duty, which we would never do for the sake of enjoyment. There are certain things which we daily perform simply because they are right. We sometimes feel that it is our duty to give up some portion of our convenience and daily comfort in order to go a long way and help the poor, and we do so for the sake of duty—hard duty. But is it not also true that many have been found to give up religion, truth, and God after some time, because they learnt by their own experience that there was no joy therein? Men will never have religion for a long time unless it is agreeable to them. Duty and desire run different ways—duty impels us one way and the inclinations and desires of the flesh attract us the other way, and

we stand between these two. Sometimes, fortunately, duty prevails and truth conquers with a power which it is impossible for desire to vanquish. At other times we are carried away by the power of our evil inclinations—by the lusts of the flesh. Thus, though we sometimes offer our worship and praise to God, and perform the duties of our moral life, yet now and then evil comes to us and we succumb to its allurements. Thus we rise and fall alternately. Who, then, are safe amongst us? Not they who simply offer their worship every Sunday; not they who go through appointed religious ceremonies; not they who perform only certain kinds of duty;—but they who try to do all manner of duty, and are determined to persevere, not merely because it is right, but because it is agreeable to them. Till we attain that state of mind in which duty and desire harmonize, and God and the world become friendly to each other, there is no safety. Even the most pious of mankind have fallen; the most righteous, in spite of their boasted righteousness, have after two or three years sunk in the mire of iniquity and wickedness. If, therefore, we wish to preserve ourselves always in the paths of purity we must try to rejoice in the Lord. But alas! few there are among us who always rejoice in the Lord. We certainly rejoice now and then in some kind of duty—in particular books of theology, in the company of select friends, in particular teachers whom we respect and reverence; but the question is—Do we rejoice in the Lord? Is not the Lord oftentimes to us a matter of abstraction,—a subject of temporary thought and reflection,—a Master to be honoured, but not a friend in whose company we can find real happiness and abiding felicity? Should we treat the name of the Lord as that of a taskmaster, as

the name of one who is ever trying to impose upon us a hard code of ethics add religion? Shall we not try to make the name of the Lord dear to us—dearer than that of our best friend on earth? Shall we not try to find supreme delight in the Lord? If we permit any passion to govern us, let it not be for the corruptible riches of this life, but rather for the riches of eternal life—the riches that die not and fade not. Let us have the passion of love for God as our dearest treasure on earth and in heaven. If we do so the influence of God's spirit will sanctify and gladden us; we shall find harmony among all the departments of life, and we shall rejoice in the Lord always. God will then come to us not only as our Master, but as our Friend. We shall talk to Him; we shall obey Him and serve Him,—not merely because we are bound to do so, but also because we find happiness in His company. We shall feel His loving presence surrounding us always, encompassing us all the days of our life, and all the hours of the day. The remembrance of this great fact, the knowledge of His omnipresence, will make us rejoice. The very consciousness of the presence of those who are near and dear to us in this world makes us happy and joyful. The mere companionship is agreeable. So with the Lord. We do not rejoice merely because we have satisfied Him by carrying out His commands in word and deed, but also because in the course of our prayers and meditations and spiritual exercises we have found joy in the company of the Lord—heavenly felicity, such as that which blessed saints in heaven perpetually enjoy. To have such joy always is heaven upon earth. Without it we are never safe. If you are virtuous, do not be proud. "Let him that thinketh he standeth take heed lest he fall." Let us see

that we have not merely served God and glorified Him in congregations week after week, but that we have also praised His holy name with joy and happiness abounding in our hearts. That is what we should always aim at. Rejoice in the Lord—not at particular times and seasons and at particular places, but rejoice always. Let the happiness that is found in communion with God ever flow through your hearts,—fertilize your minds, and produce abundant harvests of peace and purity, here and hereafter. Thus as you harmonize duty and desire, you harmonize peace and purity, you bring the two natures which constitute man into close harmony; even in eating and drinking you will find pleasure in the remembrance of the Lord's presence and in glorifying His holy name. Do not rest satisfied, therefore, with having made some progress in religion; move onward until you attain that state of mind in which religion is joy—the highest, purest, and holiest joy which man can attain in this world.

ENGLAND'S DUTIES TO INDIA.

LECTURE AT THE METROPOLITAN TABERNACLE,

Tuesday, May 24, 1870.

THE following address was delivered on the 24th of May, at Mr. Spurgeon's Metropolitan Tabernacle, Newington Butts. There was a large attendance, and the chair was taken by Lord Lawrence, late Viceroy of India. Among those on the platform were Mr. Pollard Urquhart, M.P., Mr. J. Howard, M.P., Mr. H. W. Freeland, late M.P., for Chichester, Dr. Underhill, and Syud Ahmed.

In opening the proceedings the Chairman said:— It is with very great pleasure and satisfaction I have accepted the invitation to take the chair on this occasion. I have known the gentleman who is about to lecture for some years. I know him to be a man of high character and great ability, an eloquent speaker, and, above all, a philanthropist, and an ardent reformer, desirous of improving the condition of his countrymen in a social and political sense. I know no man who is better able, for his experience and knowledge, to undertake, what my friend, Keshub Chunder Sen, is now about to undertake, namely to express an opinion upon the duties of England and Englishmen towards India. (Hear, hear.) Keshub Chunder Sen is well aware of the past history of India. He knows what the country was for many generations; he knows

that it was conquered, devastated, and laid waste by former invaders ; and above all, he knows that in the few generations immediately antecedent to British rule, the country was over-run by military banditti struggling among themselves for power, and utterly reckless of the interest and well-being of the people. He knows what the English have done for India, how they have given peace and security to the many countries and provinces of which it is composed. He knows that we have given education and civilization to the people ; he knows all our shortcomings. He is, therefore, well calculated to tell us what we ought to do for the interests of India. (Applause.) When we think of what is due from one man to another, we must all recollect the golden rule to do to others as we would wish to be done by ; and however excellent that rule may be found in our own country among the people who may be said to be of one race, how great is the attrition, how great the antagonism, before reform and improvement can be effected. If this is the case in our own happy country, what must it be in a country like India, governed from a distance of many thousands of miles, by a people who, as rulers and administrators, are strangers to the people of the land, strangers in race, in language, and in creed ? For these reasons, all thinking, all earnest and truthful men must feel what mighty difficulties there are in the government of that country ; and knowing that such is the case, they ought to make great allowances for the shortcomings of our Government. I nevertheless believe in my heart that it is the best Government India has ever seen. (Applause.) Ladies and gentlemen, I will not further take up your time ; the few words I have said, I have thrown out by way of

preparing you for the lecture which you are about to hear. I will now, without further comment, introduce my friend Keshub Chunder Sen. (Applause.)

Baboo Keshub Chunder Sen, who was received with applause, said:—My Lord, ladies, and gentlemen,—If you turn your eyes for a moment to yonder East, you will see a great country, rising from the death-like slumber of ages, and exerting its best powers to move onward in the path of true enlightenment and reform. That country is India. You behold a spectacle there which cannot but rivet your interest, which cannot but excite your pity and compassion. In that country the great work of reform has commenced; in that country there is a struggle going on between old institutions and new ideas, between ancestral notions and prejudices, and modern civilization. The flood of Western education has burst upon India, has made its way into the citadels of idolatry and prejudice, and is sweeping away in its resistless current all the accumulated errors and iniquities of centuries. The light of truth has dawned over the hundred and eighty millions of its people. Thousands and tens of thousands are every year casting away the fetters which have tied them for ages, and confined them in the prison-house of ignorance, and they are endeavouring most manfully and conscientiously to vindicate the humanity which dwells within them. (Applause.) That scene is certainly cheering, but to what is this great work owing? Undoubtedly it is mainly owing to British energy and British enterprise, and the exertions of that paternal Government under whose care Providence, in its inscrutable mercy, has placed my great country. (Applause.) Ever since the British flag was un-

furled on the soil of India this great work has commenced and it has been carried on most nobly, and in many cases most disinterestedly. Thousands have really been blessed already with true knowledge, and have also been purified and sanctified morally; and the blessings of those thousands and tens of thousands are coming in a powerful stream, as it were, from my country to England, in order to honour the British nation. All honour then to the British nation. (Applause.)

In my first public address I said that I had come to this country as an inquirer and learner, in order to study its various phases of character, thought, feeling, and action. This evening I stand upon this platform, not merely as a learner, but as a representative of my country, as an humble advocate of its interests. I ask you and beseech you to do all that lies in your power to exalt and purify and regenerate the country which has been placed under your protection, for I fully agree with the noble lord who sits in the chair that the British Government has been the best that India could possibly have; but still there are certain defects in the administration of that country which ought to be rectified. (Applause.) There are certain wants and shortcomings which ought to be supplied; and what government on earth is free from errors and shortcomings? It is my desire—certainly it is my humble duty, to explain what those shortcomings and wants are; and I do so with the greatest confidence, for I am about to appeal not to a nation that has no conscience, but to a nation that has a generous heart, a nation that, whatever its shortcomings and imperfections, is anxious to do good to India, if only it can understand fully what her wants are. (Applause.)

India is now passing through a great crisis, and I trust that my humble utterances will be received by you in a kindly spirit. I hope and trust that the few suggestions I have to offer for your consideration, will be carried by you into your own meetings, and into your homes, in order that you may think over them seriously, and take prompt action. I do not this evening represent any clique or sect, political or religious; I stand here as an humble representative of the people of India. I do not stand before you as the mouth-piece or exponent merely of the landowners, or of the peasantry, or of the merchants, or of the educated; but I stand on the platform as one who desires to represent the wants and wishes of all sections of the Indian community, so far as it is compatible with a sense of duty and conscience. I believe that the blind advocacy of the interests of any particular section of the Indian community must tend, in all cases, to jeopardize the interests of the great population of India. If you are exclusively wedded to the interests of any one section, and become blind to the wants of all other sections, you do harm: for thus it has happened that India has often been wronged and injured, in order that the welfare of a particular section of the community might be promoted. If you desire to do good to India as a whole, you must look to all the numerous sections of its varied community, and try as far as possible to do justice to the whole nation. It is my firm conviction that you Englishmen stand there in India merely as trustees. You hold India on trust, and you have no right to say that you will use its property, its riches, or its resources, or any of the privileges which God has given you, simply for the purpose of your own selfish

aggrandizement and enjoyment. (Applause.) You are accountable to that God who has placed India in your hands, and if there are sins in your administration it is your duty to blot them out as soon as you see them, and believe them to be evil. You are accountable to God for those millions of souls that have been placed in your hands as a sacred trust. You cannot hold India for the interest of Manchester, nor for the welfare of any other section of the community here, nor for the advantage of those merchants who go there and live as birds of passage for a time, and never feel an abiding interest in the country, because they really cannot do so. If you desire to hold India, you can only do so for the good and welfare of India. (Applause.) Therefore, all I say to-night will, I hope, be accepted as the utterances of one who does not like to be partial to any particular section of the community, but desires simply to discharge a duty to all. You cannot expect a good and eloquent speech from a foreigner, but I trust I shall at least speak truthfully and honestly. (Applause.)

The first great duty which the British nation owes to India is to promote education far and wide. It is desirable that you should establish railways and telegraphs, that you should open up works of irrigation, and that you should try in all possible ways to promote the material prosperity of the country. All these certainly are desirable; but, after all, these are only external refinements of civilization, for unless the heart of the nation is reformed and purified, there cannot be anything like true and lasting reformation. (Cheers.) If you desire to make the people loyal, you must educate them. (Applause.) A school or college is a better and

stronger safeguard of the power and prosperity of the British nation than a citadel or fortress. (Applause.) If you give the people true education, if you teach them what their duties are, as citizens, to themselves and to the Government, they will certainly be loyal; they will find it to be their duty and their interest to advance the cause of truth and education, to promote their own welfare, and at the same time to promote the welfare of those around them. (Applause.) The true appreciation of duty is certainly the best way of securing the interest of the nation, and if you, therefore, educate all the millions of the population of India, give them good ideas, sound instruction, the literature and science of the West, you will have entitled yourselves to the lasting gratitude of the people. Education is the chief remedy for all those great evils which afflict the country. Education will not only cultivate and improve the intellect of the nation, but will also purify its character. There are many social evils, and there are many prejudices; but all these will be removed, and the nation, as it moves intellectually onward, will at the same time move onward in social, political, and material reformation. (Applause.) I am glad to bear testimony to the fact that the British have never been slow to acknowledge the importance of national education in India. As soon as the necessity of this work was rendered apparent, the British Government set to work at once. The true intellectual emancipation of the country, on something like a national scale, dates from 1854, when the grand charter of India's intellectual liberty was granted. Since that time, schools and colleges have multiplied on all sides. In that year there were only 40,000 students in different parts of the country

receiving education in the public schools; but in 1866, there were 50,000 schools, and 623,000 pupils. (Cheers.) Under the provisions of the charter to which I have referred, universities were established in the three presidency towns, and they have since flourished most rapidly and gloriously. If we refer to the records of the Calcutta University, for instance, we find that in 1857 there were only 244 candidates for the entrance examination, and in the next year there were only 13 candidates for the B. A. degree, but in 1868-9 there were 1,700 candidates for the entrance examination, and 174 for the B. A. degree. (Applause.) Every year Bengal sends up no fewer than 1,000 young men for matriculation, and this is certainly a gratifying fact, showing as it does that the efforts of the Government have been appreciated, and that the nation has not been slow to understand and to realize the fruits of true education. In all these matters Bengal has always stood foremost. Of the 638 who matriculated in the session of 1866-7, there were 561 Bengalees, and of the 60 successful candidates who received the B. A. degree, 58 were from Bengal. Thus, you see, Bengal has always contributed the largest proportion among the recipients of University honours. The Bengalees have always been remarkable as an intellectual people, and we see that the best and richest honours which it is possible for the Indian Universities to confer have always been readily seized by the youth of Bengal.

If you turn your attention from the schools to the press, you will find that the latter has already commenced to develop itself in a most satisfactory manner; not only in the larger cities, but in the smaller towns in the provinces, the press is at work, sending out, month

by month, new books on literature and science, calculated to improve the mind and heart of the nation; books, not only in the English language, but, what is more needed at present, in the vernacular. There are many newspapers which have an extensive circulation, and are being read with great avidity by thousands of educated young men, and on all sides there is a growing taste for English literature. Upon this matter I may say that I have often been amused by being asked by my English friends here—"Do you speak English?" We not only speak English, but we love English literature and English science. (Applause.) If you happen to be travelling in a railway carriage in India, you will find scores of Bengalee gentlemen reading English books as a matter of recreation, some perusing the *Times* newspaper, others, *Good Words*, and others the *Waverley* novels. All these are well known there; and I must say the thing has been carried somewhat too far, for some of your bad novels have already found their way into India, and have a large number of readers. It is striking, but it is a fact which cannot be disputed, that native gentlemen in Bengal, Bombay, and Madras, carry on correspondence among themselves in English, which shows that at any rate they feel no difficulty in communicating their thoughts and wishes through a foreign tongue. They feel quite at home when they have to give out their sentiments to others in English. They talk English not because they are forced to do so, but as a matter of pleasure and choice. Many prefer the English to their own vernacular. I hope this state of things will not be allowed to exist much longer, and that the national language will be vindicated in time to come. It

shows however that the English language is valued. There are thousands of admirers of Shakespeare, and Milton, and Newton in my country. (Applause.) The work of education has been carried on to a great extent, and the inevitable result is India has been brought to something like an educational crisis. Have the Government carried out fully the spirit of that famous despatch to which I have referred? Has education spread among all classes of the people, or are the blessings of true knowledge confined only to the upper ten thousand? Those are the great questions which demand an answer from all who are interested in the country. Have we succeeded in bringing the light of knowledge to the homes of the poorer people, or is it only the richer class who enjoy the benefits of European science and literature? Are the educated people of India endeavouring to constitute a new caste among themselves—a new race of Brahmins? Do they try to perpetuate that great gulf which has so long divided the upper and the lower classes, or do the educated natives, as a rule, try to give to their poorer fellow-countrymen those sound ideas and purer aspirations which they have received in English schools and colleges? Referring to facts and figures, we find that not even two-thirds of a million of the population have received true education. In Bengal only one in three hundred and twenty-eight receives education; that is not what we should desire to see, for there are still one hundred and fifty millions of the Indian population who have not received a ray of enlightenment. What is to become of these vast masses of the people?—who will have pity and compassion upon them? Are they to remain fettered by ignorance and superstition, and will you continue to give education and enlightenment only to those who,

boast of riches and wealth, and high status in society? Is there none in England or in India who will look compassionately upon these poor people? There is a theory in our country known as the theory of the filtration of education. Education is said to filter downwards, and I do believe in my heart that it does, and that if you impart education to the higher classes it necessarily and inevitably descends into the lower strata of society. This education, permeating the highest stratum of society, gradually goes downwards till it reaches those whom it was never perhaps intended to reach; still eventually it does reach them. Nevertheless, however powerfully you may advocate this theory, there is a boundary line beyond which the influence of education does not and cannot go. (Hear, hear.) Even in England we find that though many of the lower classes have been reached or influenced by education originally imparted to the higher classes, still the lowest strata of society can never be reached by that means. The poorest, the most ragged people are still destitute of the blessings of education, even in this enlightened country—England. (Applause.) How then is it possible for us, how can we for a moment hope, to influence the poor ryots and low-caste people of India by conferring the blessings of education upon the upper classes alone? Some, certainly, will receive by a sort of blessed contagion the spirit and influence of true science and literature, but there will be millions of men that it will be impossible to get at. Hence, therefore, the question has been seriously discussed, both by the Government of India and the Indian Council here, whether the time has not come for closing the higher schools and colleges, and diverting the funds which have been appropriated to them

to the extension of education amongst the poor and helpless members of the Indian population. (Applause.)

The landowners constitute a powerful section of the Indian community, and they are always anxious, as all sections are anxious, to see justice done to themselves. I should certainly regret to see injustice done to any section of the Indian population, whether it be rich or poor. (Hear.) The great document, known as the Permanent Settlement, contains a promise and an engagement made long ago by the British Government that there should be nothing like a tax levied upon the landholders, but that the arrangements which had then been made were to be considered permanent. That settlement was final, and was never to be modified. This document is now urged as an argument against those who would levy taxes upon that class for the purpose of raising funds to promote the primary education of the masses. I think they are justified so far as they go, for I do believe that that document is a sacred one, and it is my humble opinion that the British Government would lay itself open to a charge of breach of faith if anything were done in the way of subjecting those people to an additional tax. How then, it may be asked, are the masses to be educated? Are we to despair of getting special funds, and to close the present high schools and colleges? Some are of opinion that we should, but I think it would be a great calamity—(applause)—for it is not the richest people who flock to those institutions, but the children and youth of the middle class. (Applause.) If we close those institutions, we turn away thousands who have no means of educating themselves, and you ought to remember that the

soundest kind of education is as a rule, imparted in those high schools and colleges, and that to close them would inflict a serious injury on India. These schools constitute the great and powerful machinery which has been wielded all this time to bring a higher kind of English education to the people of India. There are small schools here and there which are multiplying rapidly in all parts of the country ; but it is to these higher educational establishments that the people resort to receive a first-class English education. The Government will, therefore, be bound for many years to keep up these high educational institutions, if it is anxious to give the people the highest truths of modern science and the purest principles of English literature.

It has been said that the present school rates are by no means low, compared with the corresponding rates in all civilized countries ; in fact they are as high as can be reasonably fixed with reference to the actual circumstances of the people of Bengal. This shows that we cannot raise the schooling fees that are now charged in these high schools. They are adapted to the students of the country, and if you increase the amount, you shut out a large number of the alumni. Thus we are driven to the necessity of some new means of raising fees for promoting the education of the masses. If we cannot levy a tax upon the landowners, and cannot raise the schooling fees in the present institutions, where are we to get the money from ? There are some who would compromise the matter, and bring all these questions to something like an amicable solution by suggesting that there shall be a general taxation for the purpose of enriching and cultivating the intellect of the lower class. We

cannot any longer deny these poorer classes the light of education. We have too long confined that light to the higher classes, and the time has come for opening our educational establishments, our institutions and schools, to the poor, as well as to the rich. (Applause.) If this is admitted, as it does appear generally to be, a serious responsibility rests on the shoulders of the Government to devise some means for carrying out that great object. I do not speak as a statesman or as a politician ; I do not pretend to dive into politics ; but I look to the ethics of the question. For the sake of the moral elevation of the masses of India, for the sake of truth and good, those millions of the poorer people must be blessed with the light of knowledge and wisdom. (Applause.) This is the question which is now before the Indian Council, and thousands are anxiously waiting to see the result. Upon the decision of that question depends the welfare of millions of my countrymen. If the order is sent forth to close all these high schools, I say a large number of young men will be driven away from them, will be denied the means of continuing that education which they have just commenced, and they will see no way whatever of prosecuting their studies. If the question be decided against the masses of the people, then perhaps for many centuries to come, the policy of confining education to the upper classes alone will be confirmed and strengthened ; and no statesman, no Indian ruler, no official in the larger cities, no magistrate or judge, no official in the smaller towns, will ever take any interest in the education of the lower classes of the people. The principle initiated by the Government will be adopted by all the subordinate officers, I hope, therefore, that attempts will be made to

make the two ends meet somehow; I hope funds will be raised, and that one hundred and fifty millions of my fellow-countrymen will not be suffered to remain in ignorance. If you do not save them, you will perpetuate idolatry and superstition. The education that you give to the upper classes will not uproot idolatry and prejudice, for it is amongst the masses that error and prejudice will always maintain their power, and while you do not uproot those prejudices from the hearts of the masses, a handful of educated Hindus will never be able successfully to reform the whole country. (Applause.)

And if you educate the people, will you not also encourage them by rewarding them with high appointments, and throwing open to them posts which are at present exclusively enjoyed by Europeans? (Applause.) You may talk of pursuing truth for truth's sake, or of acquiring wisdom for wisdom's sake, but people of the world are not always influenced by these high and transcendental considerations; they must have something tangible placed before them. (Applause.) While you make an earnest appeal to their sense of duty, you should at the same time try to put before them tangible encouragement and reward, which should act as an incentive to their exertions. (Applause.) I must thankfully acknowledge that much has been done in this way, but a great deal remains to be done. You will find that it is your own interest to encourage the natives in this way; you will have a cheaper machinery of administration if you employ more of native agency, superseding to a large extent the expensive machinery at present employed. If you admit into the higher and more responsible departments of the service a larger amount of native agency, you will certainly be able to effect a wholesome retrench-

ment, and at the same time give the natives an abiding interest in the work of their own education and reformation. They will see that the Government really appreciates their endeavours after knowledge and truth, and that the Government is really a paternal Government, trying to reward merit. If merit is not recognised, still it is merit, and it ought to be honoured as such; but if it is rewarded, it becomes valuable in the eyes of all, and everybody is encouraged to pursue that course in which merit obtains its due reward. (Applause.) You give our people education in schools and colleges; but our people demand a practical training also, and if you put them in those higher posts of responsibility and emolument, you give them that practical training and discipline which is so essential to integrity, honesty, and probity, and a successful discharge of high duty. Let me ask you—are not my countrymen fit for these high posts? Let those who have spent their time in India bear testimony to the fact, if it is established by experience, that the people of India are *not* unworthy of the high posts which it is possible for the Government to confer upon them. (Applause.) Some of my educated countrymen have been promoted, and if you only look at the way in which they have done their duty, and reflect on the conscientious manner in which it has been discharged, taking into account the labour they have undergone, and the firmness and strictness with which they have acted towards those who were placed under their care, and the moral influence they have exercised over their subordinates, you will agree with me in saying that the natives, if properly trained, are not unfit to hold the highest offices in the

State. (Applause.) Give them a further trial. If there are dishonest men amongst them, certainly cast them away, let them have no part in the administration of the country, let them not be allowed to make their way into the judicial or executive service; but if there are really educated and learned men, honest and truthful men, it is your duty to give them all possible encouragement by opening to them the higher departments of the Government. (Applause.) I will not say a single word for those who clamour to get high posts, but have not the ability to fill them worthily, but I plead for those of my countrymen, and they may be counted by scores, who are worthy of all the honour that a paternal Government can give them. (Applause.)

There is another thing which distresses me very much, and that is the order lately issued (I believe by the Indian Council here) abolishing those State scholarships which my countrymen were allowed to enjoy for two years. These scholarships were instituted by Government to enable educated natives to go to England and receive the highest training. A more honorable object it is impossible to conceive, and when it was carried into execution the whole Indian public welcomed it as an inestimable boon to them and to their country. If it is advisable to give the most distinguished of my fellow-countrymen a sound education, it is desirable that they should now and then come to England to study English life, and English literature and science (applause), and it is for that reason, I believe, the noble lord in the chair sanctioned this measure after due deliberation and I am glad to say it is to him India owes this precious boon. (Cheers.) But scarcely had my people begun to enjoy the

blessing when it was suddenly taken away from them. And why? Because it was ruled at the time that the Governor-General of India was to be invested with full power to confer upon the natives of the country positions of high honour and emolument without making it incumbent upon them to pass through any severe examination or ordeal in England. But this does not in the least tend to supersede the great object which the other measure had in view. The one measure had for its object the sending away from India, year after year, of a good number of educated and earnest-minded men, for the purpose of giving them a sound education in England; but the other measure has for its object to give to the natives of the country positions of honour, lucrative appointments, without making it compulsory for them to undergo any examination in England. Certainly our people ought to be allowed to enjoy these high posts, and if the Government will allow them to fill them, they will avail themselves of the honour most joyfully. But is it not necessary that some of them should come to England? You do not complete their education, although you give them loaves and fishes; you give them lucrative appointments, but you do not give them a good sound education in England. There are at this moment a large number of intelligent young men anxious to come to England, and if the British Government will only give them the means to carry out their great object, they will come here immediately at tremendous risk, at the risk of their lives and health, and will subject themselves to all manner of social obloquy and penalty, even excommunication. They are willing to undergo the highest intellectual training in a college or school in England. Why should not

the British Government give them the means—why should the means be withheld when the people are just beginning to appreciate the blessing? I hope and trust that this question will be seriously taken into consideration, and that the State scholarships, which have been prematurely withheld, will be restored to the people. (Applause.)

As it is the duty of every government to promote general education, it is the special duty of the British Government to educate the females of India. (Cheers.) Unless the women are educated, the education of India will be partial, and at best superficial, for the women of the country conserve all the traditions, all the errors and prejudices, and all the injurious institutions that exist in the country. If you don't endeavour to give India good mothers, you will not be able to save the rising generation from those evils which have always acted as a curse in India; if you educate the females, you give my country good mothers, who will train up their children in the fear and in the love of God, and in the appreciation and enjoyment of truth, and in that way our people will not only become intelligent men but will have intelligent and happy homes. (Cheers.) By giving education to one sex only, you are creating a broad gulf between it and the opposite sex, for the wives of intelligent young men in India cannot possibly sympathize with them, either in matters of politics, literature, science, or religion, or in the great questions which affect their social life and their daily domestic duties. The husband and the wife cannot possibly sympathize with each other if the one is educated and the other not. The views and aspirations of the one must be entirely different from the views and aspirations of the other, and

how is it possible to realize happy homes while this is the case? And does it not demand your serious consideration—ought it not to receive from you the best attention it is possible for you to bestow upon the subject—that in educating one section of the community you add to the suffering of the nation?—for education *has* made the people of India miserable in some measure, by tending to separate the sexes. But if you educate both the sexes, you will certainly bring them together in the path of enlightenment and reform, and make them both happy. They will then co-operate most harmoniously in all matters calculated not only to purify the household but to purify and regenerate the nation. (Applause.) The husband and wife will sit together, and try to regulate their family, and uproot all those prejudices and iniquitous institutions which have found lodgment within the sacred walls of the family-house for many centuries. In that case they will, with their enlightened and reformed ideas, try to bring their influence to bear on the work of purifying all the domestic and social customs and institutions of the country. I am glad to say that with regard to this, something has been done by Government. There are at present in India two thousand public schools for the education of girls, and there are fifty thousand pupils who are receiving systematic education in these schools. Thus already we are beginning to have a new generation of enlightened and reformed Indian women. (Applause.)

There are many here who are anxious to understand what is the actual position of women in India. Some exaggerate all that is miserable, all that is sad in the condition of Indian women, while others think too lightly of the matter, and try to

make themselves believe that everything is going on well in that direction. It has been said by some that the women in India have no power whatever, and do not exercise any influence on the domestic and social life of the people. This is not true. Women in India have always exercised great influence, if not directly on the destinies of the nation, at least on household affairs, and indirectly on several social matters of great importance and interest. The women of India are certainly powerful, and in many cases we have seen that the power has been properly used. But, alas! in a great many instances it has also been abused. Some people say that Indian women are not at all lively, that they always feel uncomfortable and miserable, as they are immured in the prison of the *zenana*, that they cannot breathe the pure air or enjoy the light of heaven, and that they feel that they are in a prison-house and cannot move about comfortably. This is far from being true. They are quite as lively as their sisters in England—(a laugh) and as many English husbands oftentimes complain that instead of being able to govern their wives, their wives govern them, so in India there are many husbands who complain similarly that they are governed by their wives. (Laughter.) The effects of such government are already apparent. Many would come to England, many would break through caste distinctions, many would stand forward as heroes in matters of social and religious reformation, but they cannot do so simply because they are kept down by their wives. Their wives will not allow them to be daring enough in these matters; and thus we see that, if not for good, husbands are oftentimes indirectly influenced for evil by their wives.

But though the Indian woman is powerful and lively, her position is sad—her position is not what it ought to be. (Hear. hear.) Look at the Indian *koolin*, with his fifty wives, who never thinks himself responsible to God or man for the maintenance or education of these fifty women. When he dies, they all become widows, and are doomed to perpetual widowhood. There is none to relieve them—it is altogether impossible for Indian society as it is to help them in any way. These fifty women, who become widows in a moment, become subject to all those mortifications which a crafty priesthood enjoins upon them. Look at the thousands of helpless poor widows all over the country, going through the severities of an almost ascetic life, and day after day cursing their stars and the society in which they live. Their position is really lamentable and sad. They excite the pity and commiseration of all civilized nations. Reflect also upon the injurious custom of early marriage—how it impoverishes the nation and weakens the Indian race. It is one of those frightful customs which are keeping the nation down, and will not allow it to go forward in the path of progress. Again, you see ten thousand superstitious women going on pilgrimage to Benares and other places, exposed to all kinds of inconvenience, and in many cases imposed upon by interested priests. Look at the priests called Maharajahs in Bombay, whose atrocities have been lately exposed, as they should be, and execrated by all the intelligent men of India. Reflect on all these circumstances, and tell me, is not the condition of the Indian woman exceedingly painful and sad? And if you wish to rescue her from ignorance and to give her all the blessings of true civilization, you must

educate her properly. But what is the process by which you propose to enlighten Indian women? There are some not only in India but in England, who think that if native women do not wear crinoline, speak French, and play on the piano, they are past redemption (laughter), and that the best way to educate and regenerate them is to make them go through all that process of training which is considered essential to civilized life in England. I for one protest against these foolish ideas and projects of denationalizing Indian women. At least spare us the crinoline. (Laughter.) There is not room enough in the small houses of India for that huge thing with a huge circumference. (A laugh.) I hope and trust that if you desire at all to enlighten and alleviate the condition of Indian women, you will give them a solid education, not external refinements, not mere outward improvements in dress and diet, but solid education, which ennobles and purifies the heart. In most cases you must use the vernacular as the medium of instruction, communicating to our women sound ideas of religion, morality, science, and literature. In that way you will have given them a solid and substantial education. In order to do so effectually, you must adopt those means whereby their feminine nature may be properly developed. (Cheers.) This is a great want, and I am glad that the attention of Government has been directed to it, and that measures are being adopted to train up female teachers. I must beg that my lady friends in England, who are now present, will write to their friends and relations residing in India, and say that if they are really anxious to have a noble occupation, if they wish to keep themselves engaged in a sacred work during

the day, they should make it a point to visit their Indian sisters in their own family houses. That is the sort of education I wish to see spread amongst my countrywomen. If English Ladies will only go about visiting their native sisters day after day, they will do a great deal towards exercising a high intellectual and moral influence upon them. (Hear, hear.) It will help them to attain not merely knowledge, but also that discipline of life, that softness of disposition, and that right-eousness of outward character and inward life, which are essential to true refinement.

Time is running on, and I fear I shall have to conclude: but allow me to advert to one more topic which I have always pressed to my heart, for it is really one of great importance to India. I mean the liquor traffic. (Loud and prolonged applause.) Allow me to tell you that that traffic has produced demoralizing effects among the people of India, which you may witness with your own eyes. A nation remarkable for abstemiousness, sobriety, and temperance, has, I tell you most candidly and emphatically, been demoralized to a certain extent by this traffic, and demoralized not through any innate perversity in their own nature—for I have told you that they are naturally fond of temperance and sobriety. They hate intemperance and drunkenness—(cheers)—and drinking has never found any favour amongst them as a custom. They are not going into the paths of intemperance from the inherent depravity of their nature, but because many of the English people there, by the wickedness of their lives, and the English Government by bad liquor-traffic rules, have succeeded in placing formidable temptations in the way of the Indian people. I fear the Indian Government is responsible to

God for this—(cheers)—and is chargeable with a portion of the sins of my countrymen. (Renewed cheers.) I have seen year after year the flower of Bengallee youth driven into untimely graves through drink and can I, shall I, ever forget this? I have seen that where there was not a single liquor-shop fifteen years ago, there are now ten. (Shame.) If our young men are thus surrounded by temptations, how is it possible for them to stand against them? Man's nature is frail, and if you constantly beset him and encompass him with temptations to drink, he will fall, and die a victim to intemperance. (Loud cheers.) Ladies and gentlemen, a poor, helpless Hindu oftentimes finds himself in the position of good Launcelot Gobbo; his conscience says, "Budge not," and the demon says, "Budge." Temptation pulls him one way, and his conscience pulls him the other way; there he stands, there he wavers for a time. There is the liquor-shop close to him, trying to draw him in with all manner of inducements. For a moment he pauses. He says, "Get thee behind me, Satan!" But lo! after a while, he succumbs to the temptation, and falls. Oh may the British nation try in a penitent and righteous spirit to wipe off this serious reproach cast upon its administration! (Loud and long-continued cheers.) "A Government should so legislate," it has been ably said by Mr. Gladstone, "as to make it easy to do right and difficult to do wrong," and I hope the British Indian administration will always be carried on in a way conformable to the spirit of this noble and wise maxim. (Cheers.) Let the Indians under the British Government find it exceedingly difficult to be intemperate, and let them feel that the Government always tries to enable them to do that which is right and consonant to

the will of God. (Cheers.) I do not like to enter into the politics of the question, and discuss its bearings on the matter of revenue; but as regards the ethics of the opium traffic and the liquor traffic, I have no doubt all sensible men who have hearts and consciences within them will declare their vigorous protests against these two great evils in the administration of India. (Cheers.) You have only to refer to the gaols, hospitals, and courts of justice in India, in order to be convinced of the magnitude of the evil. You have only to refer to facts and statistics to see that intemperance is progressing in a frightful manner amongst thousands of the youthful and educated men in India. Let all my English friends, who have been to India within the past ten years, say whether they have not seen with their own eyes how the most promising young men in Bengal are dying away, simply through intemperance—men who, had they lived, would have proved the ornaments of their race. In order that the liquor traffic in India may be reformed, I have only one or two suggestions to make. I hope that the British Government will not praise those of its subordinate excise officers who succeed in augmenting the revenue from this iniquitous traffic, and that those subordinate officers who fail to show adequate returns will not be censured. I hope also that the power of granting licenses will be transferred from the hands of those who only care about revenue to men interested in the moral welfare of the country. (Cheers.) I have done, ladies and gentlemen. I hope and trust you will accept my words as the words of an Indian—one who has come over here in order to invite your sympathy and aid towards

the moral and social reformation of India. Will you not give me what I want? (Cheers.) If I have not succeeded in making a good speech, I have at least told you certain plain truths about your duty to India—I have given you a programme of moral and social reforms which my country needs, and I believe it is your duty to try earnestly to carry out these reforms. (Cheers.) I have not made an appeal to the mere feelings of the audience, to abnormal sentimentalism; I have told you some plain truths and now I ask you to do justice to India. (Cheers.) If I implore you to be merciful to India, I do not ask you to be merciful at the expense of justice. Do justice to the 180,000,000 of the population of India, and give them what they want, and God will bless you, and future generations of Indians will bless you. (Cheers.) Let me also tell you that when your people go to India, they should always take with them a large quantity of that commodity known as Christian patience. (Hear, hear.) Remember that neither the physical nor the social atmosphere of India is at all like the atmosphere of England. You will find there many things which are calculated to excite your bitterness, and to make you haughty, impatient, angry, and fretful. It is a fact that we have in India a large number of nominal Christians amongst the European community. Some of them not only ill-treat my countrymen in the most wanton manner, but are sometimes driven by anger to deeds of violence and murder. (Shame.) I know there are cases on record—and let courts of justice bear witness to this great and astounding truth—in which immoral, unconscientious, and heartless Christians (so-called) inflicted violent kicks and blows on poor helpless natives till they died. In

some cases death has resulted from careless shooting and wild sport and amusement. (Shame.) Some time ago a most brutal assault was committed on a number of poor women in East Bengal. A helpless Hindu was accidentally crushed under the wheels of a small steam-engine; there were a number of Europeans on the spot, but instead of sympathizing with, they seemed to mock at, the dying man in trouble. Such cases now and then occur; they prove that the life of a poor black native is not always respected. (Shame.) The bad influence of these immoral men neutralizes the good influence of genuine Englishmen, whose number is unfortunately not very large in India. I wish I could take with me not twenty or thirty, but hundreds of the good souls of England into my country and say to my countrymen and women, "Here are truly Christian hearts—generous and magnanimous British souls." I hope you will be able to send into my country year after year a better, a more honourable set of Englishmen—men whose lives will tell upon my countrymen, and who will exercise a powerful moral influence upon my people. (Cheers.) I earnestly entreat you to take this into consideration, and write to all your friends in India and say that truly Christian lives are best calculated to ameliorate the social and moral condition of the Indian people. (Cheers.) Except in the larger presidency towns, there is nothing like public opinion in India. I hope that some of your charitable men will go there and found hospitals, workhouses, and ragged schools to give relief to the poor natives. I hope, too, that a good number of benevolent and tender-hearted Christian ladies will go to India, and there carry on a mission of love, educating, improving and

regenerating their sisters in that distant land. (Cheers.) Thus shall England truly benefit and bless India and the day shall come when India will gratefully confess that England has really acted as a trustee, under God, of 180,000,000 of God's creatures, and has governed them for their welfare. (Cheers.) Thus shall India be endeared to England by all those associations which are sacred and honourable, and England and India will be politically and morally united by God. Let England always remember that she is responsible to God for the future of India. (Loud and prolonged cheering, during which Mr. Sen resumed his seat.)

Lord Lawrence.—I am sure we are very much indebted to my friend Keshub Chunder Sen for his admirable address this evening. I feel certain that whatever may be the shortcomings of my countrymen in India, what English education can do and has done among the natives of India has been most satisfactorily exemplified in his own case. (Cheers.) When we reflect that it is not more than thirty years ago since first the Government began to educate and train the natives of India, I say that it is a remarkable and wonderful thing to think of, that, according to Keshub Chunder Sen's own account—an account which I can fully substantiate—there are many hundreds, nay, many thousands of natives of India who have received, and are receiving, such an education as he himself possesses. (Cheers.) If the Government of India has done nothing else in that country, you see it has done a great deal in the way of education. (Hear, hear.) My friend Keshub Chunder Sen has mainly addressed himself to the question of education in India, and no doubt wisely so, for if we can give the natives of that country, high and

low, rich and poor, a love and taste for education, the rest will be in their own hands. (Hear, hear.) They will then be able to mark out their own career, and do for themselves all that men who have an education can do and have done. (Applause.) I will not at this late hour enter into the political question on which my friend has touched, but I will say this—that I don't believe there ever was a time when the English Government, in this country or in India, were more zealous and more determined to do justice to the natives of India than they now are. (Cheers.) But when we think of what the education of 150,000,000 of people entails, it becomes a serious matter how the work is to be done. (Hear, hear.) It is not to be done without money and very large sums of money—and if this money does not come in some manner from those natives who are able and willing to pay for the education and training of themselves and of their children, it must come out of the coffers of the State, and I need not tell you that if it is to come out of the coffers of the State, it must first be put into those coffers. I quite agree with my friend that we must not shut up the High Schools and Colleges that have done so much for Lower Bengal; that would be a retrograde movement. (Hear, hear.) But I think we may fairly call upon all who have been benefited by those institutions to do what they can to contribute to the maintenance of such colleges, and help as far as lies in their power to extend that education which has done so much for them and their countrymen. My friends, I will not say any more, as the hour is now late, but I will call upon you to return thanks to my friend Keshub Chunder Sen for the admirable address he has given

you this night, and I have no doubt you will do it by acclamation. (Great applause.) I have only one word more to tell you, and that is one which I had nearly forgotten. I refer to the allusion which Keshub Chunder Sen has made to the importance—the essential importance—of educating the women of India. (Hear, hear.) I agree in a great deal that he has said, but nevertheless I would remind him, and I would remind his countrymen, that India has hitherto, as regards the females of the country, been very much averse to anything like their education and training. There is no doubt whatever that in ancient times the Hindu women of India—that is, the great majority of the women of India—used to go about in their villages in the country, and even in the towns, as openly and as freely as the women of England, Scotland, and Ireland now do, but nevertheless in the course of time circumstances have arisen whereby that practice has been discontinued, and there is no doubt that in the great majority of cases, the feelings of fathers, brothers, and husbands have been very much averse not only to women moving about in public, but still more so to any thing like their general education. Now, it is no doubt quite true that if we educate the women of the country, they will gradually educate their children, and that the improvement and the civilization of the people—of the great mass of the country—will very rapidly progress. But there is one condition on which the success of these measures must depend ; and that is, that we carry the men with us. If we don't do so our attempts will certainly fail. (Hear, Hear.) Suspicion and doubt will be engendered in the minds of the male population, and they will privately, if not public-

ly, thwart our measures. (Hear, hear.) My friend Keshub Chunder Sen does not speak to you simply as a native of India, but he speaks to you on this subject like an educated, civilized, and intelligent man of the world, and therefore, though his knowledge of his countrywomen and countrymen is, no doubt, large and profound, perhaps he is a little too apt to think that the same spirit, the same zeal, and the same love of knowledge and virtue which is so eminently characteristic of himself dwells with equal force among the masses of his fellow-countrymen, in whom he takes so much interest. (Hear, hear.) It is with the greatest pleasure that I beg to propose that the thanks of this meeting be given to Keshub Chunder Sen for his lecture, and I hope they will be given by acclamation. (Loud cheers.)

The Rev. J. A. Spurgeon (brother to the Rev. C. H. Spurgeon, Minister of the Chapel), in putting the proposition of the Chairman to the meeting, said he had to perform a very pleasing duty, which was in the name of that meeting and in the name of the congregation worshipping in the Metropolitan Tabernacle, to give a most hearty welcome to his distinguished fellow-subject from the far-off land of India. (Hear, hear.) Mr. Sen spoke the English language, and unless he (the speaker) was mistaken, had a heart within him which beat in unison with those of the people of England. (Cheers.) There were some passages in the history of India over which all true Englishmen must ponder and blush with shame (hear, hear), but whatever the past might have been, unless he (Mr. Spurgeon) mistook the spirit of the age, England and Englishmen were prepared not only to do justice, but to be generous to India in the time to

come. (Hear, hear.) It was felt that England owed a debt to India and by God's help that debt should be paid. (Cheers.) He trusted that England would always be guided by the policy which actuated her when she sent Lord Lawrence to preside over the destinies of the Empire. (Cheers.) The Rev. gentleman went on at some length to condemn the European oppression of natives of India, referred to by Mr. Sen, and concluded by coupling the name of Lord Lawrence with that of Keshub Chunder Sen in the vote of thanks to be tendered by the meeting, requesting the audience to rise simultaneously in expression thereof. (The audience immediately rose *en masse*, and resumed their seats loudly applauding.)

Lord Lawrence.—I thank you most heartily for the high honour you have done me. I can only say that whatever I have done in my day in promoting the interests of India and England, I have been rewarded for tenfold by the honour, applause, and goodwill which I have received from my countrymen and countrywomen this evening. (Loud applause.)

The proceedings then terminated.

CHRIST AND CHRISTIANITY.

LECTURE AT ST. JAMES'S HALL,

Saturday, May, 28, 1870.

THE chair was taken by Sir James Clarke Lawrence, Bart, M.P. The hall was well filled. Among those present on the platform or in front of it were the Revs. W. H. Fremantle, Vicar of St. Mary's, Bryanston Square; Harry Jones, Vicar of St. Luke's, Soho; W. Miall, Dr. Bayley, Dr. Sadler, H. Solly, H. Ierson, T. L. Marshall, Panton Ham, R. Spears, M. D. Conway, T. Hunter, H. Calloway, J. Heywood, and Messrs. S. Courtauld, H. Sharpe, E. Lawrence, S. S. Tayler, H. A. Palmer, E. Enfield, E. Nettlefold, W. Shaen, C. Twamley, R. Dunn, &c., &c.

After a few introductory remarks from the Chairman, Baboo Keshub Chunder Sen delivered the following address:—

Mr. Chairman, Ladies, and Gentlemen,—I purpose this evening to give expression to my views and sentiments about Christ and Christianity. I appear before you as a Hindu Theist. I was born a Hindu, and in my early days I thought and felt and lived as a Hindu, going through all the rites and ceremonies of idolatry. I never embraced Hinduism from honest and deliberate conviction, but lived as a Hindu because my parents did so, and

my ancestors had done so for many ages. In course of time English education upset my faith, and made me feel that idolatry was a falsehood and an abomination in the sight of God. It did not cost me much effort to renounce the errors and prejudices in which my forefathers indulged, for as I grew in English literature and science, I felt I was intellectually and morally constrained to set my face against idolatry and its concomitant errors. There was nothing, however, to fill the place which had been formerly occupied by Hindu superstition, and for two or three years I continued in a state of indifference and unconcern about matters of faith. At last it pleased Providence to reveal the light of truth to me in a most mysterious manner, and from that time there commenced a series of struggles, aspirations and endeavours, which resulted, I am happy to say, in peace and in the conversion of the heart. The first lesson God taught me was that it was His will that I should pray. When no book brought me any comfort, and no man rendered me any assistance whatsoever, God, in the mysterious ways of Providence, pointed out to me the indispensable necessity of cultivating a habit of daily prayer; I persevered in that godly habit, and within a few weeks found that there was strength in my heart and abounding joy, and wisdom, and purity. Under the guidance of the Spirit of God I came into contact with many books which were very profitable and interesting to me, and among these was the Bible. Although there was much there which I did not and could not accept, yet there I found marvellous truths which tallied exactly with the inner convictions of my heart, and these I not only accepted, but turned to account. I began to pray with more earnestness.

and sincerity. I felt with David in the spirit of his Psalms, and I responded to the exhortations of Christ, and I entered into communion with Paul. Thus I went on for many years, growing in grace, in faith, and in purity. It has always struck me that there must be something remarkable in the fact that I have continued steadfast in my inward attachment to Christ, in spite of my standing aloof from many of the dogmas inculcated and taught by Christian missionaries in India. Why have I cherished respect and reverence for Christ? Why have I every now and then felt drawn towards the pages of the Bible, although I stand outside the pale of Christian orthodoxy? Why is it that, though I do not take the name "Christian," I still persevere in offering my heart's love and gratitude to Jesus Christ? There must be something in the life and death of Christ,—there must be something in the gospel which tends to bring comfort, and light, and strength to a heart heavy-laden with iniquity and wickedness. I may be allowed to say that I never studied Christianity by having recourse to controversial writings,—I seldom took delight in anti-Christian works,—nor did I ever betake myself to those voluminous books which treat of the evidences of Christianity. I studied Christ ethically, nay, spiritually,—and I studied the Bible also in that same spirit, and I must to-night acknowledge candidly and sincerely that I owe a great deal to Christ, and to the Gospel of Christ. Every man who takes the Christian name represents one section, one side of Christianity, although he professes to take in the whole of the Christian creed. Christianity is a many-sided religion, and every individual and nation takes in a small portion of this many-sided thing.

From the peculiar circumstances in which he is born, from his peculiar training and other considerations, each man accepts particular ideas and elements in that vast system of religion. These he accepts and developes into a creed, till we see that a large number of individuals entertaining a particular kind of opinion, following a peculiar thread of reasoning, thought, and feeling, from themselves into a sect into a distinct Christian denomination. If such is the case among Christians, I may be justified in indicating the particular points in Christianity which have interested me most.

My first inquiry was,—What is the creed taught in the Bible? Must I swallow the whole theology which is put before the world as Christianity? Must I go through all the dogmas and doctrines which constitute Christianity in the eyes of the various sects, or is there something simpler which I can at once grasp and turn to account? I found Christ spoke one language and Christianity another. I went to him prepared to hear what he had to say, and was immensely gratified when he told me,—“Love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength, and love thy neighbour as thyself;” and then he added, “This is the whole law and the prophets.” In other words, the whole philosophy, theology, and ethics of the law and the prophets are concentrated in these two grand doctrines of love to God and love to man. And then elsewhere he said, “This do, and ye shall inherit everlasting life.” I was anxious to inherit everlasting life,—and who is not in this assembly?—and humbly I approached Christ and waited for an answer, and the answer I received was that if I loved

my God with my whole life,—not intellectually or emotionally, but with the warm fervour of my heart and soul, and if I served man as my brother and loved him as myself, I would most assuredly inherit everlasting life. This is the true Christian creed as set forth by Christ himself in the Gospel: if I accept this I shall be saved. But men perhaps need the means of carrying out this sacred precept. Who will show the way? There is something in the Bible which has staggered many who stand outside the pale of orthodox Christianity, and made them inimical to Christ: I mean his sublime egotism and self-assertion. It is true, Christ says, "Love God and love man, and ye shall inherit everlasting life;" but does he not also say, "*I* am the way, *I* am the light of the world?" Does he not say, "Come unto *me* all ye that are weary and heavy-laden, and *I* will give you rest?" Not in one or two exceptional passages but in several passages he lays considerable stress upon the *I*. There is constant allusion to himself as the way to eternal life. He who says that the only way to eternal life is the love of God and the love of man, also says, "*I* am the way." Jesus Christ, then, truly analyzed, means love of God and love of man. In him we see a heavenly embodiment of this love of God as the Father, and the love of man as the brother; and, instead of there being a contradiction, we find that there is absolute and most charming harmony between these two precepts. If we love God and love man we become Christ-like, and so attain everlasting life. Christ never demanded worship or adoration—that is due to God, the Creator of the Universe. He puts himself forward in the Gospel as the way, not the goal,—as the guide, not the destination at which we have ulti-

mately to arrive. He places himself before us as the spirit which we must imbibe in order to approach the Divine Father, as the great teacher and guide who will lead us to God. "I am the way," he said, and if we avail ourselves of that way we will reach our destination, which is not Christ, but God the Father. If he does not demand from me worship, what is it then that he does demand from me? Obedience. "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." My agitated and sinful heart indeed wants rest, and is it not the great object of all your endeavours and religious pursuits to find rest? We all want rest. Now there is Jesus Christ promising us rest, and it is natural to suppose that if we go to Christ he will say, "Here is peace, have it," and then all turmoil and agitation of the mind will end. But Christ will not allow us to live in a state of absolute quietism and inaction. That is not the peace which a true Christian has a right to expect. He who obeys God and acts up to His commandments shall enter into the Kingdom of Heaven, and enjoy peace and rest, not he who simply stands or kneels before Christ and says, "Lord, Lord." He says, "I will give you rest," but in the very next passage he says, "Take my yoke." Any other teacher would seek to crush our energy, and give us that sort of rest which we seek after a whole day's labour, the rest of sleep; but no Christian has a right to expect happiness in sleep: he must work and serve continually and everlastingly. True happiness consists not in cessation of pious labour and righteous exertion, but in perseverance in godly exercise. Those who came to Christ thinking that they would be allowed to give up all their irksome

duties, all the toil and anxiety of daily conflicts and struggles, found that they were disappointed. Christ would not gratify their evil inclinations ; on the contrary, he said, " If you want rest, obey the Lord ; do all that He commands you to do."

There are some persons who believe that if they pass through the ceremonies of baptism and the sacrament they will be accepted by God. But what is the good of accepting those outward rites? You cannot thereby render your life acceptable to God. Christ wants from us something internal—a complete conversion of the heart, a giving up the yoke of mammon and accepting the yoke of religion, and truth, and God. He wants us to baptize our hearts, not with cold water, but with the fire of religious and spiritual enthusiasm ; he calls upon us not to go through any outward rite, but to make baptism a ceremony of the heart, a spiritual enkindling of all our energies, of all our loftiest and most heavenly aspirations and activities. That is true baptism. So with regard to the doctrine of the sacrament. There are many who eat the bread and drink the wine at the sacramental table, and go through the ceremony in a most pious and fervent spirit ; but, after all, what does the real sacrament mean? If men simply adopt it as a tribute of respect and honour to Christ, will they satisfy him? Will they themselves be satisfied? Can we look upon them as Christians simply because they have gone through this rite regularly for twenty or fifty years of their lives? I think not. Christ demands of us absolute sanctification and purification of the heart. In this matter also, I see Christ on one side and Christian sects on the other. They tell me, " Accept the teaching of these dogmas, go through those outward rites,

believe in this proposition, and accept that logical formula, and you will be saved;" but when I go to Christ he tells me that nothing short of the absolute sanctification and purification of the heart can allow a man a place in the kingdom of heaven. The great question then is,—How are we to sanctify and purify our hearts? A great teacher who is about to leave the world must certainly be expected to gather around him all his favourite and chosen disciples, and solve this important problem; and ere he bids them his last adieu, endeavour to sum up all those great principles upon which during his lifetime he dilated, and explain briefly the true secret of salvation. That is just the thing which we see Christ doing before he left this world. He breaks the bread and gives unto all those that are present permission to taste it, and then he says unto each one of them, "This do in remembrance of me." The ceremony of the last supper is indeed very touching and impressive; but is there any deep meaning in it? Certainly there is. What is that bread which Christ asked his disciples to eat, and what that wine which he asked them to drink? Any man of common sense would at once come to the conclusion that all this is metaphorical, and highly and eminently spiritual. Now, are you prepared to accept Christ simply as an outward Christ, an outward teacher, an external atonement and propitiation, or will you prove true to Christ by accepting his solemn injunctions in all their spiritual importance and weight? He distinctly says every follower of his must eat his flesh and drink his blood. If we eat bread it is converted into strength and health, and becomes the means of prolonging our life; so, spiritually,

if we take truth into our heart, if we put Christ into the soul, we assimilate his spirit to our spiritual being, and then we find Christ incorporated into our existence and converted into spiritual strength, and health, and joy, and blessedness. Christ wants complete self-sacrifice, a casting away of the old man and a new growth in the heart. I thus draw a line of demarkation between the visible and outward Christ and the invisible and inward Christ, between bodily Christ and spiritual Christ, between the Christ of images and pictures and the Christ that grows in the heart, between dead Christ and living Christ. Jesus is not a proposition to be believed, nor an outward figure to be seen and adored, but simply a spirit to be loved, a spirit of obedience to God that must be incorporated into our spiritual being. Many of my Christian friends have told me most candidly that their hearts are as full of selfishness and conflicts as those who have not embraced Christianity, and yet they say they have found salvation in Christ as an atonement and propitiation. They say that so long as they are creatures of flesh and blood they must feel the influence of temptation, that now and then the flesh must acquire mastery over the dictates of conscience; and that so long as they live in this world that struggle must continue. If that struggle is inevitable, what is the difference between the non-Christian and the professing Christian? Have you not found in Christ a power to overcome the lusts of the flesh? Have you not found in the spirit of Christ a really overpowering and overwhelming spiritual force which can curb all your fleshly appetites? Do you accept Christ crucified simply as an outward fact of crucifixion, or have you tried to crucify your own hearts, and

do you try to do that daily and hourly? If you have not crucified your own evil inclinations and lusts, how can you venture to say that you have accepted the crucified Christ? Beware how you approach the crucified Christ. When you go to him be prepared to leave everything behind; be prepared fully to crucify yourself, for the crucified Christ does not belong to him who is not prepared to crucify himself. He cannot take Christ unto himself; he may hold him as a dogma, and take good care to keep him outside, either in his philosophical or theological library,—he may think of him when he goes to church; but he has not made him the soul's possession—a fact of life. I ask you to analyze your hearts and your daily consciousness, and tell me whether you, who profess to be Christians, do not feel as others do—the struggles and conflicts of a weak heart with evil and temptation, sometimes taxing and tiring your energies, and driving you into the lowest depths of despair. Tell me honestly and frankly, do you not see impurity and uncleanness in you? Do you not now and then feel overpowered by your evil inclinations as other men are? And talk you of Christ? Has not Christ told you repeatedly, in most emphatic and unmistakable language that there is no salvation for those who do not try honestly and conscientiously to sacrifice the lusts of the flesh, and to throw away the old man,—to leave everything and sacrifice all temporal interests for truth? When you come and join Christ's standard, are you allowed for one moment to look back in order to see those dear friends and relatives whom you have left behind, or enter into the arithmetic of worldly loss and gain to ascertain whether by accepting Christ you will become a loser or a gainer? No; all considerations

of expediency you must instantaneously abandon ; and if you wish to join the army of Christ and enter upon a crusade against all manner of evil in your own hearts and in society, then remember what Christ said, Forsake *all* and follow me. If you wish to be Christians in the strict sense of the term, you must show that the world has no longer any hold upon you. The work of reformation must be positive as well as negative ; you must give up all that is evil and accept all that is righteous and pure. In the first place, you must be satisfied that the world does not tempt you. If its temptations influence you only for one moment, be sure—question it not—that it has still a hold over your affections and your sympathies. If you allow yourselves to swerve only an inch from the strict and straight path of duty and conscientiousness, you should confess that you have not come out of the grasp of evil as yet. Secondly, you must show that you love God in the same way as worldly men love the world and that you are drawn unconsciously, as it were, and by the irresistible impulses of nature towards God in the same way that worldly-minded men are drawn every day and every moment of their lives to riches and fame, and the tempting felicities of this world. Then there will be a real growth of Christ within you ; you will feel that the old nature is gone, and that there is new life. You will feel that you are no longer on earth, but that though surrounded by human beings and by earthly objects, you live in heaven, for there is God around you, and you are in a purer atmosphere. When men suffer from some desperate and fatal disease, and it is found that no partial remedy will avail, change of air is prescribed as the last and only hope. So in

regard to spiritual matters. It is not your dishonesty, or your lying, or your treachery that is the chief evil with which you have to grapple, but it is the impoverished soul, the deathlike weakness that lurks in the depths of the heart. It is the necessity of absolutely revolutionizing your spiritual constitution that demands your attention. Your system is deranged, and therefore the spiritual doctor tells you to go into a different country where there is purer air; and as you breathe this pure air, the impurities that were creeping through your veins are purged, your blood is purified, your health renovated, and your strength renewed, and you become a transformed man—a new creature. To be a Christian, then, is to be a new creature. True Christianity means becoming like Christ,—not acceptance of Christ as a proposition or as an outward representation but spiritual conformity with the life and character of Christ.

And what is Christ? By Christ I understand one who said, "Thy will be done;" and when I talk of Christ, I mean simply the spirit of loyalty to God, the spirit of absolute determinedness and preparedness to say at all times, and in all circumstances, "Thy will be done, not mine." If I were to test a Christian's sincerity and fidelity, I should not inquire into his dogmas, but simply analyze the blood that courses through his heart, to see if every drop of that blood is not Christ's blood, whether it does not contain that spirit of resignation which says, "Thy will be done." If that is not the case, then I say there is no incorporation with Christ—there is no assimilation of Christ's spirit with the soul—there is still an estrangement from Christ and God. Tell me, ye Christians, whether your blood has the spirit

of humility, forbearance, and meekness. Is it the lamb of peace that grows within you, or is it the wolf of war? Can you forgive your enemy? You may endure provocation and ignominy sometimes with great patience and forbearance; but if you ask Christ, he will tell you that he will not be satisfied with you until you have learnt to forgive your enemy, not seven times, nor seventy times, but seventy times seven. You will perhaps say, "That is preaching abstraction, that is preaching broad vague platitudes of religion and ethics; but if you are to lead your life on earth, and deal with the facts of this world, you must certainly adopt a different kind of policy. This absolute forgiveness may do very well in the land of angels, but in this world, where there are so many enemies ready to take advantage of your meekness, talk not of forgiveness and forbearance." Ah, my friends, I would rather consent to be ridiculed with Christ for preaching forgiveness, than be honoured by the world for preaching the worldly maxim of "Blood for blood, an eye for an eye." Then, again, I would ask you, are you prepared to give up the world? Does not London life tell me every moment that there is an attempt in every Christian sect to follow both God and mammon? My Christ has told me repeatedly that it is impossible to serve God and mammon both; that I can conquer and subjugate the world by the spirit of truth and the heavenly power of God, but I can never establish anything like a compromise between the two. His voice is clear—"Take no thought for the morrow." "Ah, that is asceticism"—the worldly Christian would say; "we have outgrown that state of things; we must take thought for the morrow if we wish to be pru-

dent, if we wish to prosper in the world." Do you mean to say that Christ preached absurdities and impossibilities, and that, therefore, you ought to repudiate his teachings? I say every word of this doctrine is true, and most literally true. It is possible to be intelligent and civilized men, and at the same time carry out fully the spirit of Christ's teachings on this subject. Christ does not ask you to go through sad penances and mortifications; he does not cast a gloom over your heart. He tells you to look at the birds that soar in the heavens, and the fishes that sport about in the sea, and be as resigned and at the same time as cheerful as they are. You should take no thought for the morrow, nay, you should sacrifice your best interests, yet, at the same time, be cheerful as the lilies of the field. That is the great problem for a Christian nation to solve—how you can give up the joys and felicities of the world, and yet make yourselves cheerful. If there is nothing in store for the morrow the true believer is not sorrowful, he gladly does his work and bears his burden, and confidently says with his whole heart, "If God's love is not an abstraction and a fiction, He will take care of me. If He does not, then is He a deceiver, and religion a bundle of lies." If God lives and is truly merciful, then I say He will assuredly take care of His disciples, and of the missionaries who go about from country to country, without a penny, to convert idolaters and superstitious and misguided men to truth and righteousness. Let them not for one moment fear that God will desert them. Can the most holy and loving Father desert us in the hour of trial? Impossible. If you have faith in Him, He will protect you. He will not allow you to be idle ascetics. While you forget the morrow He will make you work and toil in

His service in such a way that you will find both bread for the body and bread for the soul. That is the true interpretation of Christ's teaching. I have never accepted it as meaning anything like asceticism or a sacrifice of all the things of this world for the sake of being sorrowful and melancholy. I believe what Christ says—if I give up the things of this world, I shall have tenfold more joy, a hundredfold more happiness here and hereafter.

The amount of Christian charity which I have seen in London during my short stay here has astonished me ; it is really amazing. There are hundreds of respectable men going about the streets of London in order to bring competence and comfort to the doors of the needy and the ragged. Thousands of Christian men and women are daily engaged in educating, enlightening, and reforming the masses of the poor and destitute population in London. In all these matters disinterested philanthropy shines so brilliantly that it proves quite conclusively that in this respect England is a Christian country, for here I see that commiseration for the poor of which Christ Jesus set so glorious an example. If you feed the hungry, and satisfy the thirst of the thirsty, and clothe the naked, and bring the light of truth and education to the ignorant, you are no doubt doing a really Christian work. I rejoice heartily when I see around me a nation that is so charitable and so self-sacrificing ; and when I leave your country I hope I shall carry away with me cheering impressions of this aspect of your Christian life. But allow me to say that I expect from you something more. "Do not even the publicans the same?" Do not even men in other countries, who

cannot boast of that civilization and that religion which you possess, perform works of charity? Do they not oftentimes divide their substance with the poor? You must show something that will distinguish you from all other nations as a really Christian nation. That is what you ought to do, and therefore I have felt it my humble duty as an Indian Theist to present to you that side of Christianity which has deeply interested me—the precept of Christ about forgiving an enemy and loving an enemy. This transcendental doctrine of love towards an enemy is really sweet to me; and when I think of that blessed son of God, crucified on the cross, uttering these blessed words, “Father, forgive them, for they know not what they do;” oh! I feel that I must love him; his sweet and heavenly utterances touch and move the heart. I must love Christ, I must love him who preached love for an enemy, sweet, tender love for an enemy. Really there is something in the life and death of Christ which you cannot put aside, whatever your creed may be. There are thousands in England, I know, who stand outside the pale of the Christian Church, who have no sympathy with practical or doctrinal Christianity. What shall I say unto them? If they cannot accept Christ in the way in which Christian sects have accepted him, let them still accept his spirit by all means; let them try to be Christlike. In this way we shall all combine and eventually succeed in establishing that holy society on earth which Christ called upon his disciples to establish; I mean the Kingdom of God. When every individual man becomes Christian in spirit—repudiate the name if you like—when every individual man becomes as prayerful as Christ was, as loving

and forgiving towards enemies as Christ was, as self-sacrificing as Christ was, then these little units, these little individualities, will coalesce and combine together by the natural affinity of spirits; and these new creatures, reformed, regenerated, in the childlike and Christlike spirit of devotion and faith, will feel drawn towards each other, and they shall constitute the true Church according to Christ's ideal. Allow me, friends, to say—England is not yet a Christian nation. You have Christian virtues, I freely acknowledge; but, oh, look at that awful amount of pauperism which surrounds you still; look at the vast amount of immorality and impurity that still rides rampant on all sides. Do you not blush when you think of these things so unbecoming a Christian nation? Oh for the day when the redeeming features in the character of your people will shine so brilliantly as to cast into the shade for ever and ever all those disgraceful features that now defile the character of Englishmen! I sympathize with you most heartily, and join with you in looking forward to that day when you will attain the blessings of true regeneration, and be entitled to be called a Christian nation.

Where is the Kingdom of God? Not behind, but before. Every Christian sect has tried to realize the Kingdom of God, but has failed. Every Christian sect, denomination, nation, represents, after all, only one side of Christianity. The High Church represents the feelings of the Christian heart; the Broad Church represents the breadth of liberal Christian thought; the low or Evangelical Church represents that strong and firm faith which will not be satisfied till its cherished dogmas are brought to those nations who are in want of it; and

the extremely philosophical school amongst Christians represents that side of Christianity which harmonizes with metaphysical and scientific truth. Thus each section of Christ's Church represents a truth. While therefore I stand on this platform, surrounded by men and women of various branches of the Christian Church, representing various shades of opinion and feeling, I feel myself drawn to each of you in sympathy and ready to accept the truth represented by each sect. I should be a traitor to the Universal Church of Theism to which I belong, if my heart and soul were not capacious enough to take in the whole length and breadth of the Christian Church. Come unto me, brothers and sisters of England and France, Germany and Switzerland, and Italy, and all Europe; come unto me, brothers and sisters of America, come, all nations of the world, and let us all co-operate, so far as we desire to be faithful to Christ, to hasten the day when the Kingdom of Heaven shall be established on earth; let us all strive unitedly and individually to realize that happy and heavenly kingdom which he predicted. The world needs it. Break up the barriers that divide Church from Church and sect from sect. I appear before you to-night as an advocate of the religion of love. Weak and feeble, unfortunately, my voice is; but, oh! I wish sincerely and earnestly from the depths of my heart to proclaim to all nations the great doctrine of the unity of God's Church. I wish we could all exert our best powers to bring about the unification of all Churches and sects. Let sectarianism die out, die a natural death, for the time has come for its death. The growing light of civilization and enlightenment is opening our eyes to the necessity of

bringing brothers and sisters together. We are beginning to feel that we have hitherto unrighteously kept ourselves aloof from each other. England cannot sympathize with India, and even one part of England cannot sympathize with another. Oh! let us try to bring about the Kingdom of God, where there shall be no sectarianism, no unbrotherliness. Do not think that I wish to hurt your feelings or to ask you to give up your religion at present. No; what I mean is that we should try, in spite of our opinions, and principles, and proclivities, to build among ourselves a platform on which we can all stand and shake hands with each other as children of God. Let the spirit of Christ—let the love of God and man, which is all that I mean by the spirit of Christ—be present in the heart of every man and every woman on earth, and then the Lord shall reveal Himself in all His glory, and the earth shall be converted into Paradise. I am not indulging in abstractions, but I speak because I feel strongly on the subject. I would beseech you humbly to cast away at once and for ever the spirit of sectarianism. Let ministers of the various sects exchange their pulpits with each other, let the brothers and sisters of one Church now and then go into another Church and shake hands with the utmost warmth and tenderness of heart with their brothers and sisters in that Church; then we shall find the electric fluid of divine and celestial love flowing through the length and breadth of all Christian souls in England and elsewhere, and then, too, shall we find what Jesus anticipated,—not two hundred and fifty narrow sects scattered here and there, but one grand universal Cathedral, where ten thousand voices of ten thousand nations shall commingle in one sweet

and swelling chorus, and proclaim the Fatherhood of God and the brotherhood of man.

The Rev. W. H. Fremantle, in a brief speech of thoughtful sympathy, moved a vote of thanks to the lecturer. It was seconded by the Rev. W. Miall, and the usual compliment to the Chairman terminated the proceedings of the evening.

The Brahma Samaj.



KESHUB CHUNDER SEN

IN

ENGLAND.

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Vol. II.  
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CALCUTTA:

BRAHMO TRACT SOCIETY,
6, COLLEGE SQUARE,

1882.

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TEMPERANCE ADDRESS AT SHOREDITCH.

Sunday Evening, May 29, 1870.

A CROWDED Meeting was held in the new Town-hall, Shoreditch, on Sunday Evening, May 29, by the East Central Temperance Association. On the platform were Sir Wilfrid Lawson, M. P., Sir Sidney Waterlow, the Rev. Dawson Burns, Messrs. T. B. Smithies, T. A. Smith, J. Bormond, J. Hardwidge, Jeffreys, J. Guest, Lieut. Malthouse, Lile, C. Titford, G. Ling, W. H. Fell, J. Owen, F. Cain, D. Stephens, W. Brazil, E. Walker, E. Bastin, Drake and other influential residents in the neighbourhood. After prayer had been offered by the Rev. Dawson Burns, the first Psalm read by Mr. J. B. Smithies, and a Temperance hymn sung, the Chairman, J. R. Taylor, Esq. (President of the Association), introduced Baboo Keshub Chunder Sen to the congregation, who listened to the following address with a deep interest, which was with some difficulty restrained from finding expression in the ordinary secular form of public sympathy.

Baboo Keshub Chunder Sen said:—In this age of civilization and outward refinement there is evidently a considerable amount of selfishness in men's minds. We seek wealth, and knowledge, and honour, and earnestly strive to make ourselves happy; but we do not always care for others as we should. Such spirit of selfishness ought to be put down with a high hand. When we see hundreds of our brothers and sisters dying around us, can we re-

main indifferent? It is a question of life and death. It comes with overwhelming weight, and quickens the heart. Callous is the heart that can behold unmoved the immense amount of actual suffering in the world which results from drunkenness and intemperance. It is sad to think how, in my own country, one after another, fifty of the best, the most promising, young, intelligent men of Bengal have died away during the last ten years; and if you ask the people of the country, "What is it that these men have died of?" they invariably and un-animously say, "Intemperance."

Now will it be said, as it has often been said, of Britain, that wherever its people go they bring with them this great curse? Is it not a fact that wherever the British nation extends its political and social influence, there it must establish liquor-shops, and there it must inflict that fatal scourge of intemperance upon the people? Indeed it has caused much mischief in India by placing awful temptations in the way of my countrymen. What I have seen in India I dare not tell you. If I were to recount to you the evils, miseries, and sufferings that have been caused by intemperance, solely through this fatal liquor traffic carried on by Government,

"I could a tale unfold whose lightest word
Would harrow up your soul."

But I will desist from doing this. I have said enough to make you believe that the British Government has committed a great blunder in entrusting this duty of granting licences to men who are not at all interested in the social and moral welfare of the community. It has been treated as a purely financial question—a matter of revenue. When will

our statesmen and politicians be convinced that no man—be he statesman or ruler—is justified in placing temptation in the way of brother men? Wherever I go there is a grog-shop, on this side and on that side. You have educated us, and conferred upon us many blessings, but in order that they may not be neutralized, it is time that you should close the liquor-shops in the country. You introduce our young men to good books, and you give them enlightened notions, and thus you unsettle their thought, their faith, their established modes of living and acting. In times of transition, in India as well as elsewhere, we always find that men for a time become reckless. The old faith is gone, and no new faith is established in its place. Society is unhinged and unsettled. Old principles of character and time-hallowed institutions are swept away by innovations and revolutionary changes, but no better principles are immediately established in their place. Thus for a season there is confusion and recklessness. Such is the case in India at the present moment. The progress of English education has emancipated many of my countrymen and countrywomen from traditions of a frightfully superstitious character, and from injurious institutions, and for all this I say, honour to England. But if you take advantage of the present unsettled state of the Indian mind, and put temptations in its way, oh, you do it grievous wrong. The people are now altogether helpless; if you wish to teach them to drink, now is just the time. And would you—could you conscientiously take advantage of this opportunity to do us such a wrong? Will you not rather say,—as the habits, manners, and thoughts of the people are unsettled, let us take special care to give them

better faith and purer consciences; let us guard them against temptation in every possible way, and ennoble them by every means in our power. That is what a Christian Government ought to set about doing. But instead of that, year after year you are increasing the number of temptations, not only in the large cities, but even in the villages. Oh, the sight is truly distressing! It is shocking! It is painful to see old Hindu fathers and mothers mourning the loss of a fine young son, to whom they always looked up with hope, and who, they felt sure, would grow up into a great man, in whom the promise of early life would be fulfilled. But, alas! the son is dead, and the old parents curse the Government and English schools from the bottom of their hearts. The father says, "Was it for this that I paid so much money every month for my son in such a school, to be educated by Government, and hopefully looked forward to the day when he would rise to eminence and power, and become not merely the supporter of the family, but also an ornament to the nation? But no! no! Fate has willed otherwise. My son is no more. He was demoralized and ruined by the temptations placed before him by Government. O cursed liquor traffic, that causes so much sin and sorrow!" The death of the young man ought to be a warning to other people against drink. But no! the next day the scene is repeated. A similar catastrophe befalls the next house, and then in the next house another dies, and thus many homes have been desolated. Man after man dies, and people sometimes estimate the results of English education by the number of deaths that actually take place every month and year through intemperance!

I had some time ago the opportunity of spending a few weeks in the Himalayas, the sacred retreat of my ancestors, where Indian philosophers and devotees used to spend the latter days of their lives in contemplation and devotion. As I was one day strolling through the streets of Simla, I was shocked and pained to see empty brandy and beer bottles on all sides. Oh, what a painful contrast! These empty bottles, if ever the British Government should be called away from India, will serve as an epitaph upon its grave. Perhaps nothing else will tell so eloquently the sad tale of the miserable effects of the excise system adopted and carried on by the British Government. These empty bottles are now found in places where times gone by devout Indians offered up the prayers of their hearts to the One True God. Has a Christian nation effected this change? Is it owing to the influence of Christian civilization and refinement, that where there were pious men once, there are intemperate men now? Intemperance has gone up to the heights of the Himalayas, and has also produced its sad results in the large cities. Therefore I beseech you most humbly and earnestly to keep up an earnest agitation in this sacred cause, that you may effectually remove the curse of drink from England and also from India,—my great country,—the country of simplicity, purity, sobriety, and temperance. Oh, may the Lord influence Parliament! May God, merciful and infinite in loving-kindness, turn the hearts of the British Parliament and the British nation, and open the eyes of all who are interested in the moral and social welfare and advancement of India to the dire mischief that has been caused in that country. May He help us, for without His aid we cannot hope to succeed. I

therefore humbly pray to the merciful Father, who is present at this Temperance meeting, that this noble and dear cause may prosper in England, in India, and all the countries of the world. I hope and trust that with His aid the teachings and personal character of Temperance advocates will effectually stem the tide of this great vice, and that legislative measures of a vigorous character will be adopted for the suppression of this abominable liquor traffic.

Sir Wilfrid Lawson, Bart., M. P., moved a vote of thanks to the speaker, which was seconded by Mr. T. B. Smithies, supported by the Rev. Dawson Burns, and carried unanimously. After a vote of thanks to the Chairman, the meeting was closed with prayer by the Rev. Dawson Burns.

SWEDENBORG SOCIETY.

Thursday, June 2, 1870.

A SPECIAL Meeting of the Swedenborg Society was held at their House, 36, Bloomsbury Street, 2nd June, at noon, for the purpose of presenting an Address of welcome and congratulation to Baboo Keshub Chunder Sen. The Rev. T. M. Gorman, M. A., took the chair.

The Chairman, on rising to open the proceedings, said:—Ladies and Gentlemen,—the purpose for which we have met together here to-day, as you are aware, is to do honor to a Hindu gentleman, who has signalized himself by the prominent part he has taken in what may perhaps be regarded as one of the most important movements of the day. I refer to the systematic effort now being made to effect the social, intellectual, and religious amelioration—I might almost venture to say the evangelization—of India. I may, perhaps, be excused if I briefly allude to the relation in which this Society stands to the great movement with which our distinguished friend is identified. It seems to me impossible to have read, or, as I have frequently done, listened to the eloquent discourses he has addressed to crowded and delighted London audiences, from his own peculiar standpoint, and not be deeply impressed with the truly broad, and as it is now called, Catholic platform which he seems deliberately to have chosen for himself.

In this respect I trust that the Society in whose name I now venture to speak, is prepared to extend to him the right hand of sincere and cordial fellowship. In its fundamental principles, this Society is also, I rejoice to say, truly Catholic. It occupies a position in one sense independent of all churches and sects, and yet earnestly desires to cherish the deepest and most intimate relations with all that is manifestly good and true in every section of the Christian world. It takes, moreover, an especial interest in all movements which appear to be in the direction of higher and purer forms of thought, and a higher religious life among the great Gentile nations. With these few remarks, which I fear will very imperfectly serve to indicate the character of the relation in which this Society stands to our esteemed guest, and also the sincere pleasure which his presence here to-day gives us all, I will now call upon the Secretary, Mr. Butter, to read the Address.

The Chairman then, in the name of the Society, presented the following works of Swedenborg, richly and elegantly bound:—

Vol. I. Heaven and Hell.

II. The Divine Love and Divine Wisdom, and the Divine Providence.

III. The True Christian Religion.

On presenting the volumes, the Chairman turned to the Baboo and solemnly pronounced the beautiful and touching words of the ancient Mosaic benediction:—“The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.”

Baboo Keshub Chunder Sen then rose and said:—

Sir, Ladies and Gentlemen,—In accepting your kind address and these books which you have presented to me for my acceptance, I must express my grateful appreciation of your kind sentiments towards me, and of your genuine interest in the Church to which I belong, and the great country from which I come. I thank you that you have extended to me the right hand of spiritual fellowship. What specially strikes me and interests me in this meeting is the fact, that though we differ on certain theological dogmas and doctrines, we both recognise a common platform of faith and co-operation. You are aware that there are certain points on which the Brahmo Somaj differs from the Swedenborg Society. Knowing this, you still have come forward as brethren to regard me and love me as a brother ; and you have asked God to accept your humble prayers on my behalf. I also pray to the Heavenly Father from the bottom of my heart that though there may be theological differences amongst individuals and races and nations, we may all harmonize in spirit, and fraternize, in order to co-operate with each other as brethren for the purpose of glorifying our common Father. This is a truth which we are beginning to realize day after day ; and I hope it will be accepted, in the fulness of time, by all the nations of the earth. I am not at all anxious to know our theological differences. This gladdens my heart, that you believe, as I do, that the great Kingdom of Heaven is not behind but before us ; and that we are daily advancing towards that sacred kingdom where there is everlasting happiness, where all discord, all sectarianism and unbrotherly feeling shall cease, and where sects and nations shall join in the worship of their common Father. That time has not come. Each sect in this world, each nation,

each race, in my humble opinion, represents truth partially. The whole truth has not yet been revealed to any one of us ; but still, if we place ourselves humbly and prayerfully under the guidance of the Holy Spirit ; if we all believe that truth cometh to us, not simply through our searching, but through our prayerful reliance upon God ; then surely and most certainly the merciful Lord will bless our humble efforts and our prayers with the full measure of success. He will reveal the whole truth unto our eyes when we are prepared to receive it. I am glad you also agree with me in believing that we are not to worship a dead God, or an abstract deity : but that we all must believe that the Lord our God still liveth, and that as He revealed Himself in times gone by to prophets and saints and good men, even now, if we approach Him in a reverent and prayerful spirit, He will speak to us as the Father speaketh to His devoted children : He will speak unto us peace and comfort, and He will bless us abundantly. Our Father liveth. Wherever five or ten of His sons are gathered together, there is the Lord our Father present, present in spirit, ready to guide us into truth, and to sanctify and purify our hearts. May all nations give up idolatry and superstition, and worship God in spirit and in truth, as a Personal and Holy God, the merciful Father of all His children !

Though you live in England, and though you are brought up in Christian faith, you have still hearts large enough to look beyond the pales of your small country to that great country, India, which shines in the far East. You have sympathy enough to spare for the 180,000,000 of the population of that country. You feel interest in their moral, social, and spiritual welfare. You have just now

assured me that you appreciate those great truths which are to be found in the national Scriptures of the Hindu race, and in your address you have not scrupled to use some of the texts of the Vedas. That shows me that your hearts are not narrow, that you are ready to acknowledge the truth wherever it may be found, and that your sympathies are not tied up with sects or nationalities, but that, unfettered and unbridled, you extend your sympathies and your affections to all the races on earth. You say that amongst my countrymen there is much truth, though lying side by side with much error and superstition and darkness and idolatry. Assuredly there are germs of valuable truth; and it is our duty to be not merely destructive, but constructive: we should not merely pull down the edifices of corruption, iniquity and idolatry, but we must try to preserve those fragments of truth which, I honestly believe, are to be found in all books and in all nations and races. They are, I say, fragments of truth; but still they are truth, and every truth is God's truth, whether it comes from the lips of the sanctified man or from the lips of the sinner; whether we receive it from the wise man or from the poor peasant; whether it comes from an Englishman or from a Hindu, it is truth, it is God's truth, and ought to be reverently accepted as such. Now fragments of such truth, I say, are to be found in the ancient religious books of my countrymen: and when we destroy the later idolatry that has prevailed in my country—later, I say advisedly, for it has been proved that it is a later growth, and is not to be found in the ancient books of the Hindus—I say that when we destroy this later idolatry and superstition, prevalent amongst my countrymen, we must take good care

to preserve and restore and revive all those sacred germs of truth which we find in primitive Hinduism; and when we bring civilization and refinement into Eastern countries, let us not try to introduce English vices and sins. Let us not allow ourselves to run away with the idea that everything Indian is demoralizing, and that everything English exercises a healthy and sanctifying influence. No. There are evils in English society, and there are great corruptions in English society. If you wish to reform the Hindu nation you must do justice to those good qualities—purity, simplicity, tenderness—may I add Christ-like meekness—which exist in the Hindu national character, while you try to benefit my race with European civilization and with English institutions. In this way, I believe, it is God's wish that nations should be reformed; not by thoroughly destroying all ancient institutions, but by preserving all the good elements which are to be found in those institutions, and remoulding, recasting, and remodelling them, as it were, and thus putting old elements into new and reformed shape. Thus the ancient Hindu nation might be made to rise as a reformed and a regenerated nation. And then, I hope, the English will be able to appreciate India, and the Indian nation will appreciate the English people; and then, on the common platform of mutual sympathy, the two nations may shake hands with each other as the children of the same merciful Father.

Here, in England, since my arrival, I have been brought into contact, day after day, and week after week, with Christians of various religious denominations, with men of all shades of opinions. Some have tried to convert me to their faith. I thank them for the good feelings they entertain towards

me, and the prayers which they offer for my welfare. But allow me to say that I have not come to this country to sacrifice my religion. My object is not to become a convert to any of the sects in England; for if I hate idolatry, I also hate sectarianism. If I belong to one sect, I become an enemy to another sect; if I identify myself with the High Church, I am estranged from the Low Church; if I become the exclusive property of one religious denomination, I shall necessarily become hostile to all other churches and sects. I appreciate the truly catholic spirit in which you have offered your address to me. I believe that, instead of being a prey to contending sects, it is our interest and duty to stand aloof from all manner of sectarianism, and to worship God in the spirit of catholic, broad, and universal trust and faith. In India we have many sects, and in Christendom, too, I see there are many sects; but is it your wish to see me accept the sectarianism of this church or that church, or would you not rather wish to see me assume a catholic position, and look with brotherly eyes and with brotherly heart upon all? If you have truths to give me, if others have truths to give me, let me have these truths. I am certainly here as a beggar, and I beg you to teach me truth; but, for the sake of God, for the sake of truth, let me not be made a sectarian in England. I despise sectarianism from the bottom of my heart. It does not please me; it makes me an enemy of brother man and sister woman; and I do not like to be hostile to any man or to any woman upon earth. It is the object of religion to bring together nations, and not to set up barriers between nation and nation. The world has for a long time suffered from war, from bloodshed, massacre, con-

tention, strife, and bitterness; and in order that all this may be put an end to, and in order that war-cries may no longer be heard, and that there may be "peace on earth and good-will among men,"—for that reason Christ Jesus preached those words of love and brotherly feeling which characterized his life and even his death. And if we accept those words of love, can we for one moment believe that it was his wish to establish a new sect on earth to draw away man from man? Was it his wish to divide the world into ten thousand small sects? No. It was his wish to destroy war and contention, and to introduce the kingdom of heaven, into which all might enter as regenerate brethren. If we wish to be true to the spirit of Jesus, if we wish to be loyal to our Divine Father, our interest and our duty should always be to set our face against sectarianism. Let us bring together all those various churches into which Christendom has been divided, bring together the Vedas, and the Koran, and all the Hindu and Mahometan Scriptures, and all the races, and creeds, and nationalities existing on earth; bring these together, and let us put them all into proper shape, and let us realize the unity of the True Church of God. That is the responsibility which hangs on our shoulders; that is the duty which each man owes to the great God and to mankind. And, I believe, we are all accountable to God for the way in which we acquit ourselves in the discharge of these grave responsibilities. Friends and brethren—allow me to address you as such, for I do feel that, though I come from a distant country, and you belong to a different nationality, yet in the presence of the Holy God, who is present here, we are all members of one race, of one country, and of one family.

With profound, with heartfelt feelings of gratitude, I accept these books and the kind address which you have presented to me, and when I return home, I hope I shall be able to tell my countrymen that there are hundreds of ladies and gentlemen in England who are prepared to offer to my country the right hand of moral and religious fellowship.

The meeting was then addressed at some length by several other speakers. Among other remarks, Dr. Bayley observed:—"They welcomed their brother of a different colour, and a different clime, and a different mode of thought, and felt that they were in the spirit of their dispensation in doing it. They were not stepping out of their road; they were not taking up with some new form of thought that might be put on as a dress for the occasion: it was their spirit, the spirit of their dispensation, the very thing itself that they were growing into, and was growing out of them, and developing itself as far as possible in the world." "However God might manifest Himself in all the varieties of Divine influence in the world, it was the same great Lord, our Heavenly Father, who saves and redeems everywhere. Their friend might adore Him as Brahma, the Divine Sun, as the text of the Veda says. They adore Him as the Lord Jesus Christ in the Divine Sun, as the sun of heaven shining now, shining ever, the true light that lighteneth every man that cometh into the world. He was the only source of the grand saving power of religion, however many names He might be known by in the various parts of Christendom or the world."

Mr. George Wallis said:—"I have taken, personally, a very deep interest in all the proceedings

connected with the visit of our honoured guest to this country; but I have had no opportunity before of hearing him or seeing him. You can therefore conceive with what interest I have come here to-day, and listened to those noble catholic words which speak so fully to all our hearts. We wish him 'God-speed' in the mission to which, in our minds, he has been called, under Divine Providence. For myself, I have no doubt of it."

The Chairman, in conclusion, thought that "some apology is due to our guest for what I may call the extraordinary frankness with which he has been 'lectured' as to what he is to do, how he is to read, and what he is to think on certain deep and difficult problems. (Laughter.) For my own part, I wish to say that it affords me sincere gratification to see our distinguished friend here amongst us as a brother man and a child of the Only God." After some remarks on Indian missions, and a graceful tribute to the women of India, whom the Baboo is seeking gradually to elevate to their rightful social position, the Chairman concluded by "wishing him a Christian farewell, and a hearty 'God-speed' in all his future labours."

HINDU THEISM.

Tuesday, June 7, 1870.

THE following address was delivered on Tuesday evening, June 7, at the Union (Independent) Chapel, Islington. There was a crowded congregation, and the lecturer addressed them from the pulpit. The Rev. Henry Allon, minister of the chapel, said, in introducing the lecturer, that he wished it to be understood that Baboo Keshub Chunder Sen was not a Christian, but a Hindu Theist, who having learned much in our English schools was teaching his countrymen to worship the One True God,—reverencing the Lord Jesus as the best and greatest of men, in whom the Spirit of God dwelt the most fully. That was his present position, and they desired for him that he might be taught the way of God more fully.

Baboo Keshub Chunder Sen then said:—If you look at India to-day you will no doubt find widespread idolatry, a system of caste such as cannot be witnessed elsewhere, social and domestic institutions of an exceedingly injurious character, and prejudice, error, superstition, and ignorance prevailing to a most appalling extent. But in ancient times the Hindus believed in the unity of God. Their system of monotheism stood, as it were, between nature-worship on the one hand and pantheism on the other, and so indistinct were the lines of

demarkation that it was found gliding at times imperceptibly in each of these directions. The ancient books and the earlier devotees recognized a living Personal God presiding over the destinies of the world—infinite, eternal, all-holy, all-merciful and all-wise, entirely and absolutely spiritual, not in the least material, visible, or tangible—and they opposed every form of idol-worship as derogatory to the Deity. Soaring into the ethereal regions of meditation, they often lost their own personality in the immensity of God's personality. The birth of man, according to such a view, is as a drop of water taken from the great ocean of life, to be restored to it at death, so that man after death loses his individuality and personality and is lost in the Deity. I have often been astonished to find the tenacity with which this doctrine is held by even uneducated men of the labouring classes in the Punjab, and the subtle arguments which they advance against Divine personality. While there is pantheism on one hand, we find nature-worship on the other; special departments of nature are supposed to be presided over by smaller deities, and hence offerings are made to the gods of the skies, wind, rain, fire, &c. Yet the Supreme Deity is considered to be One. One of the ancient Hindu books declares—"That God, whom the mind of man cannot duly conceive, but who conceiveth every thought of the human mind, is to be regarded as the true God; those finite objects which are worshipped by the people are not the true God." With regard to caste this passage occurs in the sacred writings—"This man is my friend: that man is not my friend: so counteth he whose heart is narrow; but he who has a catholic heart looketh upon all mankind as his kinsmen." Caste was originally

meant to be a system of social distinctions, a division of society into trades and professions ; but in later days this system of social distinctions has been strengthened and fortified by religious sanctions. The man who breaks through the distinctions of caste is held to forfeit all his religious and social privileges as a Hindu. Thus in later times polytheism and caste came in, and almost wholly swept away the purer Hinduism which existed before. By a curious process of logic pantheists became idolaters, for men who held that God was everywhere learned to recognize His presence in idols. The present Hindus, excepting the learned few, do not think it necessary to read the ancient sacred books, but worship customs and tradition. If God lives and is not an abstraction, if as a real and abiding personal God He sees with His all-searching eyes the evils that lie in the heart of the individual and the nation, and if He is really merciful and anxious for the salvation of men, then certainly He must interpose to remove all the errors of idolatry and caste, and give the Hindu nation a better form of religious and national life. Such an interposition may be recognized in the attempt of Guru Nanak, the founder of the Sikh sect, about four hundred years ago, to unite the Mahometans and Hindus in a form of monotheism, which should reject the errors of the Vedas and of the Koran. The Sikhs, or "disciples," still reverence the memory of that teacher ; but as the stronger body attracts the weaker, and the larger body attracts the smaller, so the huge system of Hindu idolatry has drawn to itself and gradually absorbed hundreds of petty reform movements ; and thus among the Sikhs the elements of idolatry have crept in. Still Hindu religious life is not altogether extinct ; it has

not altogether evaporated into lifeless forms and outward ceremonies and symbols. The establishment of new religious sects shows at least that India is not satisfied with the state of things she sees around her, and is ever struggling to be purer. There is still an inherent moral force in India which will enable it to work out its own redemption, not under the instruction of this man or that man, this book or that book, but under the direct inspiration of the holy and merciful God. We desire that Christian missionaries should help the Theistic missionaries of India in gathering up the elements and materials which exist for the development of a better Hindu life. You may recognize such materials in the temperance and simplicity of character and devotional fervour which are to be found among the Hindus. If, on the other hand, you succeed in converting some thousands of people to doctrinal Christianity, and bringing them into your fold, that would not give Christian life to the nation. Truth is not European, and it would be a mistake to force European institutions upon the Hindus, who would resist any attempt to denationalize them. I rank Christ above all teachers of morality, because instead of laying down a series of rules and ordinances for men's guidance, he laid stress on spiritual life within, an absolute conversion of the soul, and put a new spiritual force into his followers. If Christian teachers will come to India in the same meek spirit and will imitate his example, they will be esteemed and revered. The Brahmo Somaj, or "Church of the true God," was established about forty years ago by Ram Mohun Roy, and upon his death was revived by his successor, a devout Hindu still living in Bengal. It was originally established for the propagation

of Theistic worship, and after a time the movement spread through the length and breadth of Bengal. Wherever there were English schools, Brahmo Somajes were established as a necessary consequence of English education. After twenty years it was found that there was a defect in the foundation, for the Vedas upon which their faith was based taught, along with some truth, many errors,—nature-worship, transmigration, and absurd rites and ceremonies. Abandoning the infallibility of the Vedas, the Brahmos appealed to nature, to their own hearts, to their own religious intuitions, in order to establish themselves upon a purely Theistic basis. But the society, though it attained doctrinal and devotional purity, was not practical. Hence lately there has been a secession of the progressive party, who protest against caste and all social evils; and eight or nine of these have gone out as missionaries to preach the truth in different parts of the country. I trust that the number will increase, and that God will raise up out of the country native reformers who will work for the overthrow of idolatry and caste. We have profound reverence for Christian missionaries, but wish that those missionaries will fraternise with us, rather than say, as some do, that “idolatrous Hindus shall find a place in heaven, but not Brahmos.” There is in India a vast and varied field for true philanthropy, and I look forward to the day when the Father of all shall reward our labours with an abundant blessing.

The Rev. H. Allon, in conclusion, remarked on the omission by the lecturer of all mention of the leading part which he had himself taken in connection with the Brahmo Somaj. Mr. Allon regretted that Christianity was not always presented to the

Hindus in such a light as could be desired, but he trusted that after what the lecturer had seen of Christianity in this country, he would go back with the conviction that there was nothing better in the world than the Christianity of the Lord Jesus Christ. Mr. Allon concluded by presenting the thanks of the audience to the lecturer.

UNITARIAN ASSOCIATION.

Wednesday, June 8, 1870.

THE annual meeting of the British and Foreign Unitarian Association took place at the Free Christian Church, Kentish Town, on Wednesday, June 8, 1870,—Samuel Sharpe, Esq., President of the Association, in the chair. After the Annual Report had been read and adopted, and a vote of thanks had been given to the Rev. H. W. Crosskey for his anniversary sermon, Sir John Bowring proposed—“That this meeting rejoices in the presence of Baboo Keshub Chunder Sen, the social and religious reformer of India, and assures him of its deep sympathy with him in his noble work, and prays that the blessing of God, who hath made of one blood all nations of men, may rest on his high aims and holy endeavours to elevate his countrymen.” He said he was intimately acquainted with Mr. Sen’s great precursor who visited England several years ago, and he could not but regard with delight the state of things at present as contrasted with that which existed then. Instead of being admitted only to a small circle, and having intercourse with only a few distinguished men, and being regarded beyond that circle as a strange phenomenon, and as one not acquainted with the state of opinion in England or India, Mr. Sen had been received in a most cordial manner on every

side, and the highest ecclesiastics had sought his acquaintance. His coming to this country had been one of the great events of the day, and the representative of Indian Theism was really the lion of the season. It appeared to him as though he could see a grand rainbow arching from the Atlantic to the Indian Ocean, in which were mingled all the beautiful colours of a diversity of thought, while over it and around it the angels of peace, and love, and truth hovered. From all sides the little rills, and the great rivers, ay, and the cascades of truth, were rushing down to that great sea upon whose banks men stood and picked up the sands and stones that were scattered around. There was a fine passage in Milton, containing one of those sublime truths which gradually penetrated into all minds ;—

“From harmony this universal frame began,
To harmony through all the compass of its notes it ran,
The diapason closing full in man.”

When, instead of hunting out differences and throwing anathemas at those who held contrary views, men looked at the writings of Confucius and Zoroaster and the great Greek writers, as well as at the Old and New Testament, it would be found that the great elements of truth had been implanted in every bosom, and that there was no one who was greatly revered by mankind who had not contributed something towards human enlightenment.

The Rev. James Drummond said :—We do not offer Mr. Sen our sympathy because he may happen to approach more closely to our denomination than to other Christians in the form of his theology, nor do we offer him our sympathy because we consider that we stand above him, and that he has made very good progress for one brought up originally in

an idolatrous system, but we offer him our sympathy on the broad ground of human religiousness, feeling that a man is among us whom faith has found, and who has preached that faith with earnestness and power in his own country, and who is doing so now amongst us. His visit has brought strongly home to the minds of many in England the fact that our old feeling of separation is passing away, and that in spite of all the efforts which may be made by those who fix their attention chiefly upon the differences which divide men, we are becoming more profoundly conscious of a common element of religion, which binds together true men all over the world. Some think that this tendency to think less of our differences is falling into a very loose and weak latitudinarianism; but I believe it is because we are beginning to discover what faith really consists in, because we are finding out the great eternal verities which bind men together, that we are ceasing to dwell upon these smaller points of separation. We are thinking less of the superficial waves tossed up by the uncertain gales of the human intellect, and are sinking down into the deep, calm, and unruffled ocean of religious faith and religious love, and, having felt in our own souls what it is to have faith in and to worship God, and having acknowledged in our hearts and by our actions what it is to love our fellow-men simply because they are men, we feel we are not giving way to loose and vague sentimentalism in extending our sympathies broadly to men of all religious persuasions, but yielding to the imperative call which has come to us from the God and Father of us all. We may, therefore, indeed pray that our Indian friend may be mighty to pull down the strongholds of idolatry, ignorance, and caste in his native land

and that in this country he may be able to convince us of the reality of a religion which is not cast in a familiar mould, but which flows from the true inspiration of the great Father dwelling within the heart. (Applause.)

The resolution having been agreed to,

Baboo Keshub Chunder Sen said:—Mr. Chairman, Ladies, and Gentlemen, I rise to express my unfeigned feeling of gratitude to you for the honour you have done me in giving me publicly this warm and cordial reception. Before I left India for England, I had received intimation of your proposal to honour me in this way, and I must confess that I had felt grave misgivings. I felt for a time considerable hesitation as to whether I should accede to your proposal or not. I was afraid I might compromise myself. I did not know the British and Foreign Unitarian Association; I was not personally acquainted with any of you, and I was not a member of the Unitarian body. I was therefore afraid I might compromise myself. Allow me, however, to say that since my arrival in this country my worst fears have been dissipated and removed, and I have been agreeably disappointed. Since the day when, at a small tea meeting, I had the pleasure to shake hands with your able Secretary, my esteemed brother, the Rev. Mr. Spears, I have mixed with several Unitarian ladies and gentlemen, and have always found them kind and affectionate towards me. I tell you candidly that I have felt quite at home in all Unitarian assemblies, private and public. When an Indian sympathizes with an Indian or an Englishman sympathizes with an Englishman, we do not see therein anything very remarkable; when a Christian honours a Christian there is nothing very wonder-

ful in it; but when a large body of Unitarian Englishmen come forward to express their sympathy and affection and kindness towards an Indian Theist, I must say it is an event which has a deep religious meaning. Why is it that you treat me with such unfeigned kindness? Why is it that you allow me to stand among you and accept your right hand of fellowship? Why is it that you treat me not simply as a friend but really as a brother? Because it is our Heavenly Father's wish that the East and the West should unite, and that India and England should accept each other's hand of fellowship in the most warm-hearted manner. That wish must be accomplished; God's will shall be done. Though in a foreign land, I almost forget the place where I am. Methinks I am in my own country, surrounded by my best and most intimate friends. My eyes tell me that you are not my countrymen and countrywomen, but my heart assures me that you belong to the same human brotherhood, the same spiritual family of which I am a member. (Applause.) I forget your country, I forget the external differences of nationality and colour; I find that I am on God's earth, and that there are brethren around me. We are all identified at this meeting in our relationship to a common Father and in the unity of spiritual fellowship and faith as His children. As Unitarians some of you perhaps doctrinally differ from me, yet in spite of these differences you have come forward to greet me as a brother, and I think such an act is quite possible, for in the eye of the great God, who is worshipped every Sunday in this church, we are all brethren, and let us hope that all our differences will one day harmonize, and that all those barriers that lie between Church and Church,

sect and sect, will be finally and for ever swept away.

I regret the painful necessity which has led you to adopt the Unitarian name, and I have oftentimes told my friends I do not like the name. I believe that every disciple, every follower of Christ, must be Unitarian. In order to be true to Jesus Christ, every man and every woman must believe in that heavenly and divine saying, "Hear, O Israel, the Lord our God is one." (Applause.) I should like to see you stand forward simply as Christians. I do not like to address you as Unitarian Christians; for a Christian must necessarily be Unitarian. He cannot believe in many Gods; he must believe in the One True God; and I hope and trust that all Christians will hereafter enter into the fold of the One God. The mischief which sectarianism has done in this world is incalculable. (Hear.) You have formed a small community, small indeed compared with the large body of orthodox Trinitarian Christians—that word Trinitarian I, of course, do not like—and perhaps in the course of time you will be split up into numerous other sections; this process of division may go on, and hair-splitting logic and petty jealousies may give rise to new and additional sects amongst Unitarians. Now, one of the evil results of sectarianism here, as well as in other parts of the world, is that it cuts off a small number of the followers of one creed, or the members of one Church, from the overwhelming masses, and prevents the latter from joining the band of progress. It is desirable that the masses should be made to follow the leading few. When truth is believed and accepted by a few, it should be their interest and duty to think, and feel, and act in such a way that

they may in their progressive movement carry with them the hearts and souls of all those who lag behind. In this way will the true progress of mankind be achieved, and its results will be at once universal and lasting. If we leave behind those who do not think or feel with us, we occupy an isolated position, and not only cut ourselves off from the sympathies of the masses, but drive them beyond the reach of our influence. Believers in Christ ought to be satisfied with the name "Christian," if they wish to show that they are grateful to him for the light they have received from him, and they should drop off all those distinctive titles which distinguish the various sects from each other. I hope and trust that all Christians will eventually recognize the common basis of the essential doctrines of Christ. The love of God and the love of man will constitute the only creed of a Christian in the future Church, and all differences will be reconciled, all manner of sectarianism will perish, in order that the children of the same God may worship Him as their common Father.

I must acknowledge another fact with the profoundest gratitude and that is, that you have not only allowed me to enjoy cordial, and affectionate, and friendly intercourse with you at public and private meetings, but have also permitted me to preach from your pulpits. But for your kind permission I should never have been able, during my sojourn in this country, to offer congregational prayers week after week. I can, certainly, and I do every day, offer my individual prayers unto God, but it is a privilege to be enabled to pray with brothers and sisters in His sacred tabernacle, and I am very glad indeed that you waived all questions of doctrine in asking me to come and occupy your pulpits.

When from your pulpits I call upon you as brothers to worship my Father and your Father, I feel with peculiar vividness that we are all brethren, and that the house of God is in some measure realized in England when Indians and Englishmen, when Christians and Theists unite together in the same chapel in worshipping their common Father. I hope I shall have an opportunity in future of expressing my feelings more fully on this subject; but at present, before resuming my seat, let me repeat that I feel very great pleasure in receiving the vote of thanks which you have unanimously proposed to me, and I really feel thankful for the kind words you have used in wishing me prosperity and success. You have often assured me that the work which I am carrying on in my country has your best wishes, and that you heartily sympathize with me in that great work, and pray for its success. I need hardly say that such assurances greatly encourage me. Oftentimes in my native country my heart was about to sink, when difficulties and trials gathered around me frowningly; I felt that I could not stand up and do the Lord's work, the trials were so great, the difficulties were so overwhelming. At such critical moments I naturally felt anxious for some words of sympathy from the far West. A few letters came to me now and then, and I looked upon them as providential; they cheered me and animated me, and conclusively proved to me that when my brethren in my own country were wanting in sympathy, and were ready to persecute me, England would animate my failing heart and gladden my sorrowful soul. This had been realized in a most wonderful manner since my arrival here; not merely those correspondents whose animating letters I received in India, but hundreds and thousands have come forward to sym-

pathize with me, have extended to me the right hand of spiritual fellowship, and have assured me that their hearts are with me. When, therefore, I go back to India, I shall carry your good wishes with me, and shall declare throughout the length and breadth of my great country that there are thousands of Englishmen and Englishwomen who, from the bottom of their hearts have assured me of their sympathy; and I have no doubt that your sympathy will have a marvellous effect in encouraging my countrymen to move onwards in the blessed work of reformation in which they are engaged. (Loud applause.)

SPEECH AT THE ANNUAL COLLATION
OF THE BRITISH AND FOREIGN
UNITARIAN ASSOCIATION.

Thursday, June 9, 1870.

THIS meeting was held at the Crystal Palace, on Thursday, June 9, 1870, W. C. Venning, Esq. in the chair. After "the health of the Queen" had been loyally responded to, the chairman introduced the sentiment, "Civil and Religious Equality all the world over." In responding to this sentiment, Sir John Bowring said, that although he was one of those who always liked to look on the bright side of things, he could not anticipate the time when the sentiment would be no longer needed. We lived in an age of disputation; but as the rocks and stones were rounded and smoothed by the waves that washed over them, so he hoped that the questions brought under discussion would come to be considered in that spirit of brotherhood of which their friend from India was so distinguished a representative. As one who had been privileged to sit in one of the many temples in Bengal, in which the unity and the spirituality of God were proclaimed to reverent listeners and worshippers, he (Sir John Bowring) could bear testimony to the fact that the efforts of Baboo Keshub Chunder Sen and his colleagues had not been in vain, and that multitudes were being taught in Hindustan, and even farther East, that the spirit of religion was

superior to all its forms. He had written, before coming into the room, a few lines anticipating the glorious future:—

“Tell us, when shall all men gather
In one vast cathedral hall,
Worshipping a common Father,
Leading, guiding, loving all?
Worlds the circle, God the centre,
Where nor war nor hate shall enter;
All that severs man unheeding,
All that links and fuses blending,
All from heavenly founts proceeding,
All to heavenly issues tending;
Good supplanting evil; gladness
Scattering every shade of sadness.”

(Applause.) Let all look forward to that future, believing that they had a mission confided to them. It was a delightful thought for those who were descending into the valley of age and standing adjacent to the sepulchre, to know that the God of progress ruling now would rule for ever. As associated with the great work of progress, he desired to propose health and happiness and a long and useful life to our eloquent and devout Indian guest, Baboo Keshub Chunder Sen. (Applause.)

Baboo Keshub Chunder Sen, who was received with loud applause, said:—I rise to acknowledge with heartfelt gratitude the toast which has just been proposed and accepted in so cordial a manner. I am fully convinced that you really feel a loving interest in me as an humble representative of India and of the Brahmo Somaj. Any honour that you do me is an honour done to my country and my Church; and you have indeed shown a very kind appreciation of the great work in which we are engaged. What Sir John Bowring has just said with regard to the progress of liberty in the western world is applicable

to all mankind. In our country we see every day how the darkness of intellectual, moral, and spiritual ignorance is being removed, and how the light of liberty is dawning. Among all castes and sects in India we see the progress of liberty and true enlightenment. The two great instruments wherewith Hinduism has for many years kept down India are idolatry and caste—stupendous engines indeed for keeping large masses of mankind in the bonds of spiritual and social tyranny; but happily they are both losing their hold on the people. I am glad to say—and God be thanked for this grand consummation—that many a man and woman in India has already been emancipated from the evils of idolatry and caste. We see on all sides this work of enfranchisement going on, as the necessary result of English education. Every educated native naturally and almost unconsciously learns to protest against these two great evils which have so long acted harmfully upon the interests of our country. The ladies present here will be glad to know that many of their Indian sisters have already begun to attend our Theistic chapels in order to offer their prayers to the One True God, and to show practically that they have severed themselves from idolatry and caste, and all the injurious customs and institutions connected with them. These are cheering signs. Every man who has paid any attention to the social condition of India must admit that it is impossible to ensure the real welfare of the country unless and until caste is wholly eradicated, for it is this that prevents the realization of the spirit of true brotherhood. There are many temples, it is true, in my country, where God's name is chanted; there are many fraternities and societies engaged in the work of promoting Theistic worship; but when we

come to our own homes we find there the influence of caste acting as a great obstacle in the way of true progress. It is then the duty of all native reformers to do their best to promote the worship of the One True God, and to destroy idolatry and caste. These two great evils, as I have said, are giving way under the influence of advancing religious liberty.

We are greatly indebted to you for the many valuable religious books which England has for many years past sent to India. We must also acknowledge our gratitude to those pious and great men who lived in England and other countries in Europe, whose influence not only continues to this day in those countries, but is also felt in many an Indian home and heart. Thus bonds of a moral and spiritual nature are being established between the minds and souls of your countrymen and mine through books and through religious life. Many of your books are read in my country, and few works, I think, are read with greater interest than those of Channing. You could not have adopted a better means for promoting the cause of social and religious liberty in India than the circulation of such works. You no doubt remember that remarkable passage in which Channing defines a free man, beginning, with the words "I call him free." That definition of freedom has been accepted by thousands of enlightened men in India, and I trust that those who have read those beautiful words will act out their spirit in their own lives. Unless we become thoroughly emancipated from all manner of error, delusion, and social and religious tyranny, we cannot be regarded as truly religious and pious. We must not allow ourselves to be enslaved by dogmas and articles of faith; they set up barriers between man and man, between race and

race. You, my Unitarian friends, must acknowledge that there are thousands in whose hearts the spirit of Christ dwells, who yet refuse to call themselves Christians, and they are right in so refusing. If Christ were to appear among us to-day, I have no doubt he would be pleased to see such men follow truth and God, even at the risk of making themselves unpopular among so-called Christians. All that Christ requires of you and me—of Europeans and Indians—is the love of God and man. “In every nation he that feareth God and worketh righteousness is accepted with Him.” That is the spirit of the Gospel of Christ. I never put myself forward as a Christian, and I never will, but I hope there is in me love and respect for Christ, and a desire to realize the spirit of Christ,—by which I mean that true and sweet communion with God which Christ himself so greatly enjoyed, and in order to enjoy which, he used now and then to go up to the hills and mountains. If we have that spiritual communion with God, we are Christians in spirit. Let us not lay too much stress on the name “Christian.” The spirit of Christian life, the blessed spirit of faith and purity which Christ taught, ought to find a place in every heart. I should not at all recognise a man as a true Christian unless his life thoroughly convinced me that there was in that man the spirit of Christ. And I would protest against that form of irreligion and infidelity which is spreading fast among different sections of the Christian community under the guise of morality, piety, philanthropy and patriotism. All this is outward morality which often hides underneath it a dreadful amount of evil in men’s hearts. That is not Christ’s morality, that is not Divine morality. He wants of us nothing but the sanctification of the

heart, and every man of pure heart he would accept. I am sure that Christ, if he were to appear among us now, would say that there are many in the heathen world who are real Christians. I do not, then, care to inquire whether I ought to call myself a Christian or not. I prefer the name of Theist, by which I mean a believer in the One True God; and if humbly, by means of prayer and faith, I can place myself constantly and eternally at the feet of the Lord my God, my Father, my Saviour, my Redeemer, my All-in-all, I shall have compassed the destiny of life. I covet not names or distinctions. If Christians want to shut me out from their sympathy and love, they can do so; but I know you are not disposed to do so. You, at least, are not so much wedded to dogmas as to insist upon my saying "ay" to certain logical propositions. I hope and believe that you have hearts large enough to take in Theists of all countries, all our brethren in India and elsewhere, who believe in the Fatherhood of God and the brotherhood of man. (Applause.) I know that in my country there are men who do not even like to hear the name of Christ uttered. How shall I treat them? Shall I send them away? No, I would go and humbly ask them to begin to pray. I say, "Do not take the name of Christ at all; do not read the Gospel now if you do not like to read it." I preach to them natural and catholic truth; I ask them to pray without ceasing, to forget the morrow, to cast away worldly-mindedness, and false and killing prudence; I ask them to be spiritually-minded; and then, when they have become so, I have invariably found that they appreciate Christ, and thank him from the bottom of their hearts. (Applause.) If you come to India with

the spirit of Christ, the spirit of faith and resignation, which finds its expression in "Thy will be done, not mine," you will do a great deal towards the salvation of my country. But pray, spare me and my countrymen the infliction of antiquated and lifeless dogmas. They have never saved a nation; they will not save India. If you want to bring your Protestantism, and your Catholicism, and your other *isms* into India, why, there is no room there for so many things. We have not accommodation enough for your vast theological libraries, nor have we time enough to wade through ten thousand folios of academic divinity, and to prosecute studies so vast and varied. To understand them aright, I must learn several languages, and I must solve many complicated metaphysical, ethnological, historical, and geographical problems. Christ does not tell me to go through that long and tedious way. He does not ask me to seek life in dry bones. He tells me that "the letter killeth," and that "the spirit giveth life." I, therefore, say good-bye to those learned Christian divines who wish to overload us with books and doctrines, with stereotyped phrases and outward rites. I wish to approach God in a simple and living way. I want a religion which will give me peace. I do not mean worldly peace or comfort. My religion tells me to follow a less comfortable and a less smooth way than many Christians I know like to adopt, or ever practically do adopt. My religion teaches me self-sacrifice. If we do not allow ourselves to be crucified as Christ was, there is no hope of salvation for us. We must every moment crucify our evil desires and our corrupt inclinations, every moment we must try to sacrifice all that is false and untrue in ourselves, and we must ever be ready to sacrifice our life,

if need be, for the sake of glorifying truth and God. This brings me to another doctrine. I fear I have almost converted the dinner-table into a pulpit for preaching doctrines and dogmas, but still I feel tempted to say one word on this subject. There are many who seem to think that these Indian Theists, the members of the Brahmo Somaj, do not accept the name Christian, and refuse to undergo the rite of baptism, simply because they would thereby get themselves at once and thoroughly excommunicated by their kinsmen and friends,—that they are influenced by the fear of social persecution. I protest against such an accusation vigorously and emphatically. I will never allow this charge to be laid against my Theistic friends. I know there are many honest inquirers after truth in India, many pious and devout Brahmos, who are not afraid of social persecution; many of them have been already cut off from the society of those near and dear to them, and they have gone through many acts of self-denial and self-sacrifice in order to serve God. If they become Christians they will perhaps please the Christian missionaries in India, but they do not care to please men. Why, then, do they not go through the rite of baptism? Well, it is said, that the doctrine of Christian atonement is very difficult to believe, and that it entails upon men suffering and self-sacrifice; I think it is an easy doctrine, for it comes to me as a logical proposition. “Believe that Jesus Christ carried away the sins of the world, and then you are saved;”—I could readily believe that, and yet at the next moment might find the same amount of corruption and defilement in my heart as before. All I care to do is to cleanse my heart, to purify my soul, and that is salvation. That is all I wish to

do, and that is surely far more difficult than any thing on the face of the earth. Believing in a doctrine, saying "ay" to a theological proposition, may be easy enough. It is my conviction that before the throne of the Almighty and Holy God, Christian and heathen nations stand on the same level, and every man is to be judged by the high and supreme standard of holiness as it is in Him. If a Christian commits a murder, Christ will not take upon his shoulders that murder simply because the man believes in him as his Redeemer. No, Christ will say to that man, "Go and repent before you are accepted of God;" and so he says to you and me, and to every humble man that comes to him for guidance and advice. He does not send me away under a delusion and a deception, he brings me under hard and rigid tests; he tells me to look into my heart and find out whether there is any impurity there or not. If there is, I stand convicted before God's throne, however I may wish to justify myself. My Christian friends may say, "All your sins have been taken away, you are emancipated." No, my beloved friends, you must not teach men to deceive themselves in that way. If there is actually something wrong within me, some amount of depravity, I must wash it off before I can expect to enjoy peace. My days must be as gloomy as my nights, my days of prosperity as frightful and painful as my days of adversity, so long as sin remains in my heart. Then, Christian friends, if you wish to teach and help us, give us all that is good in your life; but do not boast of imagined superiority on the ground of certain dogmas. You have found a better religion than many of my countrymen have, but do not think that you are for that reason morally and spiritually superior to the

so-called heathen world. I tell you there are many men and women in my country who, though steeped in idolatry and superstition, lead pious and pure lives, and whose exemplary character ought to be imitated by Christian men and women. (Applause.) Let us, then, learn from each other, and respect each other. Let us not say, "That is the heathen world, and this is the Christian world; those are men doomed to eternal perdition, and these are men that have been selected for heaven;" let us rather say that there are good things and bad things in each, and that, unless all that is evil is washed away, no man, whatever his creed may be, is accepted of God. Cut away all kind of tyranny, all manner of demoralizing influence, be unfettered, and stand as free men and women before the eyes of our Heavenly Father. He is Christ's follower and truly a Christian who is emancipated, whose heart and soul enjoy purity and liberty, who can say, "That is evil, and I shall not have that evil; this is a time-hallowed prejudice,—time-hallowed though it be, I protest against it; there is an established institution, established though it be, I shall not have it; because it is injurious." Then we shall cast off the bondage of sectarian dogmas and lifeless traditions, and rejoice in the liberty of true redemption from sin and error. Then as free men and women we shall stand before God, and rejoice that we are not separated from each other as Europeans or Asiatics, as Hindus or Christians, but that we are all pure Theists, believers in the One True God—a happy family of God's devoted children. I fear I have gone into forbidden territory, but I hope you will forgive me, for I have been carried away by my feelings. I thank you for the affectionate manner in which you have wished me health and peace, and

a long and useful life. If it please God to spare my life, I hope and trust that it will be devoted wholly and entirely to His service.

VISIT TO BRISTOL.

June 11-15, 1870.

MR. SEN left London on Saturday, June 11, and proceeded to Bristol, where he and his relative were received at Red Lodge House, the residence of Miss Mary Carpenter, who, when at Calcutta in 1866, had warmly sympathized with him in his movement for pure Theistic worship, and the improvement of the condition of the female sex. Here first he took up his residence in an English home, the arrangements in which are so strangely different from those in his country. What struck him most was that the servants were assembled with the family in daily worship. It was most interesting to those assembled for our Hindu friend to conduct service on two occasions.

On Sunday morning he preached to a crowded congregation in Lewin's Mead Chapel, where he occupied the pulpit of the late Rev. Dr. Lant Carpenter, the friend of Ram Mohun Roy; in that place the noble Rajah listened to him for the last time, as he preached of the Prophet's cloud, no bigger than a man's hand, but which brought fertilizing rain over the whole land. Surely that is now being fulfilled! Mr. Sen preached on the New Birth. He made a touching and remarkable allusion to his great predecessor in the prayer with which he concluded the service. It was as follows:—

I especially offer prayer for the soul of that illustrious man who came from my country to this country, and whose

remains lie here. Nourish his soul and heart with strength and purity, and piety, that he may, O Lord, find the blessings of communion with Thee through everlasting ages. And have mercy, my Father, upon all my brothers and sisters gathered in this chapel this morning; sanctify their hearts, purify their resolutions and aspirations, and O our loving God, gather us together in Thy holy family, that we may learn to worship Thee in spirit and in truth as our common Father, in time and eternity, The blessing of the holy Lord be with you all. Amen.

In the afternoon, Mr. Sen made a pilgrimage to the Raja's grave. In accordance with the known wishes of the deceased, the noble stranger had been first laid in a shady spot in the garden of the house where he breathed his last, surrounded by deeply sorrowing friends; but, as his distinguished countryman, Dwarka Nath Tagore, wished to erect a suitable monument over his grave, the coffin was removed, in 1841, to the beautiful cemetery of Arno's Vale, where a noble-looking Oriental monument marks the sacred spot. Mr. Sen was deeply interested in the beautiful spot, and did not leave the tomb until, kneeling beside it, surrounded by his sympathizing friends, he had engaged in earnest prayer. He then inscribed his name in the book kept at the lodge for Hindu visitants.

Mr. Sen came to Bristol so exhausted with his London campaign, that he was unable to give more than a hurried glance at the various institutions, the memory of which he would have desired to carry to India, presenting, as they do, types of benevolent work quite unknown there. Still, he saw with evident appreciation of their intention, the well-managed schools for girls and infants, where future teachers are being trained, while assisting in giving instruction; the Ragged School, where every useful ~~amusement~~ is provided for the lowest of the popula-

tion; the Workman's Hall, or superior clubhouse for the working-classes; the certified Industrial School, where miserable vagrant boys are trained into self-supporting intelligent citizens; and the Reformatory School for girls. The remarkable beauties of the neighbourhood, and the many pages of our history revealed in the city and its vicinity, he had not time to glance at.

It had been desired to give Mr. Sen a great public reception, the Mayor having promised to preside; but the time of his visit having been deferred, and a warmly-contested election fully occupying the public mind, the audience at his public address at the Victoria Rooms was of a more limited though warmly appreciating nature. He astonished and delighted us by the powerful and logical arrangement of his subject, his discriminating praise and candid blame of our country, and his ardent patriotism, no less than by his graceful ease and perfect mastery of our language.

On the following evening a soiree had been arranged for him, to give those who wished to learn personally from himself the nature of his religious movement, an opportunity of asking such questions as they desired. The fine Elizabethan oak drawing-room of the Red Lodge was beautifully decorated for this interesting occasion, and about a hundred and fifty guests were assembled, among them several clergymen, Dissenting ministers, magistrates, and others who felt it a privilege to give our friend a welcome among us. Many questions were asked and answered most satisfactorily, and though his answer to the query, "What do you mean by *salvation*?" might not have been in accordance with the views of many, yet none could deny that he stated what was the true end and aim of all religion.

It was proposed at this meeting to establish an Association which might co-operate with Mr. Sen in his great work of ameliorating the condition of his countrymen. To this he gladly assented, and especially asked for aid in promoting female education. The lateness of the hour, however, prevented any steps from being then taken. It was earnestly desired that he should return to Bristol before leaving England, to complete what he had commenced, and give us some definite idea of what he desired from us.

The scheme of this Association was afterwards sketched with the sanction of Mr. Sen, who thought it likely to be of great value, and to supply a felt want. On the 9th of September he revisited Bristol, and spoke at the inauguration of the Association.

RECEPTION AT BATH.

June 15, 1870.

BABU Keshub Chunder Sen, whose appearance in this country as the advocate of the claims of his fellow-countrymen in India, has awakened so much interest, gave an address at the Guildhall, Bath, on Wednesday, June 15, on "England's Duties towards India," to a large and appreciative audience. The large room was crowded, and the eloquence as well as the sincerity and enthusiasm of the speaker deeply impressed the audience who testified their appreciation of his ability by frequent applause. The chair was taken by the Mayor, T. W. Gibbs Esq., who, in introducing the lecturer, said:— He had on previous occasions remarked that it was one of the most agreeable duties connected with the office he had the honor to hold, that of attending the meetings of eminent persons who had distinguished themselves in various departments of thought, and who desired to lay their views before a Bath audience. There were many things, he thought, which ought to make them regard the present occasion as one of distinguished interest. He said they must be all aware that the Hindoo gentleman who had honoured them that evening was widely renowned for his intellectual ability and his remarkable eloquence, as also for the great mastery he had obtained over a language which, although not alien, at the same time was not his own. He was likewise remarkable for earnest zeal

in bringing about the reformation of the Hindoo religion. When a Christian audience knew that a Hindoo was strenuously advocating the abolition of caste, that he aimed at the extermination of idolatry, and when they thought of the sacrifices of Juggernaut, the slavery of women, the barbarities of the Suttee, and all the murderous practices and superstitions of that country, he need go no farther to account for the interest which welcomed him upon that platform. In Bath especially he should anticipate his lecture would be heard with very great interest ; because this city had from the days of Clive and Hastings down to those of Napier, Havelock, and Lawrence, been the favourite resort of those men who had distinguished themselves in India, and around whom were many recollections of imperishable glory. With regard to the immediate subject of the evening, he might say that the duties of England in relation to India opened a wide field of consideration and discussion. The interest which welcomed him upon that platform could be well understood, both as regarded moral obligation, international jurisprudence, and political philosophy, which they might be assured would receive ample manipulation from their distinguished guest, from whom he would no longer detain them. Before sitting down, he wished to tell them that he (Mr. Sen) would be happy to answer any questions which the audience might put to him with regard to the prospects and condition of that important country.

Baboo Keshub Chunder Sen, upon rising, was greeted with loud and prolonged applause. He commenced his discourse by calling their attention to the many important changes which had taken place in India during the last fifty years. The whole social organization has been roused and

galvanized into new life. In some places, unfortunately, the people were drifting to scepticism, reckless habits of thought, and gross materialism. We generally find such a state of things in times of transition. After years of despotism and slavery, when the mind of man rouses itself suddenly in order to receive the light of liberty and truth, although a fortunate few do, under the guidance of God's Holy Spirit, embrace the truth and obtain comfort and peace for their agitated and anxious hearts, others there are who wildly run to the other extreme, and forsaking spiritual despotism, become absolutely free from all restraint. They abuse the sacred prerogative of liberty, and become absolutely reckless in thought and action. Many of the books published here and on the Continent of late years have found their way into India, and they have tended directly or indirectly to strengthen the spirit of scepticism there. Unless the progress of this evil be arrested, the influence of civilization will have rescued thousands from one evil only to plunge them into another. Education, nevertheless, has done wonders, and we may look forward with great hope to the future in this direction. It is, therefore, the first duty of England towards India to employ all possible agencies and means to spread liberal education throughout the land. It is her duty to establish schools over the whole length and breadth of the country. And if male education is important, the education of women is infinitely more so, because we always find that no nation attains to any excellence or greatness unless the women are properly educated. You may feel proud of the number of youths who have won university honours—their faces full of moral and intellectual earnestness; but if you are far-sighted, if you have the power to look

into the future, you must admit that these are only the work of one generation ; and were the English, through any calamity, to leave the country, and English rule to cease, in the next generation perhaps the rays of enlightenment might be altogether lost in darkness. A strong reaction might neutralize the present effects of education. But if you educate the women, you allow the stream of education to flow on for ages. If you train Indian mothers and wives, you prevent the succeeding generation from growing up in the superstitions of the country. It is for these reasons that the work of female education is so peculiarly important. And in promoting this great work, there are delicate customs and feelings which you must take into consideration. There are habits and prejudices interwoven with the life of the nation, and if you venture to introduce sudden innovations, you will perhaps alarm the people and keep them back for many years. It is, therefore, necessary that reformers should act with great caution in this matter. We must train up female teachers that they may carry on the work in a feminine spirit and with tender and affectionate hearts. (Applause.) The work of educating women belongs legitimately to women, and therefore it should be entrusted to native females, trained and qualified for the work. But if we leave it in the hands of men, who do not and cannot understand female society, they will fail to produce the desired result. In this matter the support of private individuals in England is a necessity. The Government will do all in their power to educate men, and they have begun to educate women ; but individuals can do things which Government cannot possibly do, and I hope my friends here, and in other parts of England, will organize a movement to rescue

Indian women from ignorance and superstition. I have laid considerable stress on education, because I believe that it will remedy all the evils in India. I myself must own what wonderful effect English education has had upon me. (Loud applause.) If, therefore, I find that in all the great cities and villages of India there are colleges and schools carrying on this great work of native education, and allowing it to penetrate the masses of society, and that female teachers are extensively engaged in communicating the blessings they have received to their less fortunate sisters, then I shall rejoice, and rejoice abundantly.

Mr. Sen then spoke of the terrible evil wrought in India by the introduction of the liquor traffic, the abolition of which he regarded as the second duty of England towards India. He then gave a brief description of the Brahmo Somaj, in which he said that they tried to reform the marriage customs of the country, and to make marriage what it ought to be—a spiritual union established by God between heart and heart, and soul and soul. After dwelling upon the obligation which England was under to India, to spread the truths of religion and the benefits of education among her subjects in that land, the lecturer spoke of his country and its glory in past ages in glowing panegyric. While other nations that are now in a state of refinement and civilization were sunk in ignorance and barbarism, India possessed a very high order of civilization. There was a system of astronomy formerly in India that has excited the wonder and admiration of succeeding ages. In ancient times, Indian ladies came forward and took part in public undertakings and wrote books. In the early Hindu literature we find the names of Indian ladies who put im-

important religious questions to their husbands and teachers, demanding proper answers. I can never look upon the redeeming features of India's past history without feeling a thrill of patriotic fire running through my heart. Proud of our nationality, we shall ask you to give us all the good things you have in England, but not your corruptions. Let the stream of enlightenment and knowledge which you send forth to my country promote morality and religion without sweeping away Indian nationality. You are as much responsible as we are for the jealous and careful preservation of everything that is good and ennobling in Indian society. Therefore I beg all who are able, to study Indian life, manners, and history, and to give up all those narrow ideas which many Englishmen entertain with respect to India. In your Parliament you generally introduce Indian subjects for discussion at the end of the session, when the honourable members have been fatigued and exhausted by their labours. You should not treat India as though it were a country peopled with savages. India is a vast country, numbering 180,000,000 of human souls and twenty different languages. Such is the country you are called upon to rule. An awful and tremendous power rests in your hands, and if you like you can abuse it and revel in most ignoble and shocking triumphs; or you can use your prerogatives rightly and in a Christian-like manner, and you may succeed in raising and saving 180,000,000 of the children of God from intellectual darkness, social impurity, and moral degradation. Run, therefore, to the rescue of India, and save my country—now. Ladies and gentlemen, I hope you have not come merely to hear how a native of Bengal can speak the English language. I hope you have not assembled merely

to satisfy your curiosity, but that you have come for a higher and nobler purpose ; and I trust that your interest in our glorious country will be so far excited and aroused that you will not rest satisfied until all the evils in the administration of India are completely swept away. Before men you may sound your trumpets, but remember the all-searching eyes of the Divine Ruler, by Whom you are held responsible, and from Whose hands shall flow perennial streams of everlasting reward if you respond to His call. Ladies and gentlemen, and Mr. Mayor, I thank you all for the kind attention with which you have heard me.

A vote of thanks to the lecturer was proposed by Mr. W. Hunt, seconded by the Rev. J. Macnaught, and on being put to the meeting was carried by acclamation. A similar vote to the Mayor for presiding concluded the proceedings.

RECEPTION AT LEICESTER.

Friday, June 17, 1870.

On Friday, June 17, Baboo Keshub Chunder Sen delivered a lecture on "Indian Reform" in the Temperance Hall, Leicester, to a numerous audience, composed of members of all sects and parties, the platform being occupied by representative men of the various religious denominations and political creeds in the town, amongst whom were the Rev. J. N. Bennie, T. Stevenson, J. J. Goadby, C. C. Coe, R. Harley, J. C. Pike, H. Wilkinson, S. Stone, Esq., Aldermen T. W. Hodges, Geo. Baines, and J. Stafford, Councillors T. F. Johnson, W. H. Walker, Jas. Thompson, W. Kempson, J. H. Ellis, H. T. Chambers, Messrs. E. Clephan, T. M. Evans, J. Harrap, and F. Stone. The Mayor, G. Stevenson Esq., occupied the chair, and briefly introduced the lecturer, who was received most enthusiastically.

Baboo Keshub Chunder Sen said:—The present religious and social condition of India ought to excite the deepest interest and sympathy of the people of England. They would certainly admit that Providence had for wise and benevolent purposes connected the destinies of the two countries. In order that India might be emancipated from all those evils from which she had suffered for many many years, the merciful God had entrusted the political and social interests of her inhabitants to Great Britain. It was necessary, therefore, that all the people of England should study and understand the present

state of his country. The more the condition of India was properly understood and appreciated here, the more, he believed, would the British people be in a position to do justice to the millions of people committed to their care, and the more earnestly would they try to remedy those serious defects which at present existed in the government of that country, and to introduce important and urgent reforms. It was his honest and firm conviction that the British heart, whatever might be said against it, was generous: if, therefore, England could but understand accurately the state of affairs in India, she would, he hoped, do justice to India. (Applause.) But unfortunately in this country there were very few who cared to pay much attention to the affairs of his country. In fact, the moral and social condition of India was a subject exceedingly difficult for foreigners to understand and grasp. It was therefore his desire, and would be his endeavour, to give information of the actual wants of that country, in order that they might be supplied. It afforded him profound gratification to be able to bear testimony to the fact that England had done wonders in the way of intellectually and socially elevating the condition of his countrymen. After speaking of these improvements in detail, the lecturer said that the British Government and the British nation had certainly every reason to congratulate themselves on these glorious results of their administration. For all these, he offered this country his most heartfelt thanks. But they would allow him to say that to rule India was not an easy thing. Many people seemed to think that India was inhabited by a parcel of savages, that it was a small country, and that they could trifle with the destinies of its inhabitants; that the ruling class

might do what they liked. They would allow him to say that India was a great country; it boasted a glorious antiquity, and had a more glorious future before it. (Applause.) Every honest Indian must feel proud, and his heart must glow with patriotic ardour and enthusiasm, as he turned his eyes backward and saw the grand and glorious civilization that India enjoyed when England and other surrounding countries in the west were in a state of barbarism and ignorance. (Hear, hear.) The more he reflected on this, the more proud he became of his nationality. They must remember that there were 180,000,000 of people in the continent of India, whose interests had been entrusted to their safe keeping, and could they for one moment believe that they held India for the sake of England, for the gratification of their own selfish ends? He, for one, stood up to protest against this theory, unfortunately still entertained by some; but he believed that, amongst true statesmen and generous-hearted real Englishmen, such a theory could no longer find favour. (Applause.) The days for maltreating his countrymen and denying them justice, were, he hoped, gone, and gone for ever. (Applause.) The days when Englishmen believed they could trifle with that country with impunity were gone by, and now he hoped that every Englishman believed that if grave injustice was done to India it would recoil tremendously on England. (Hear, hear.) If they were guilty of doing injustice to his country, they would be called away from it by that God by whom they were entrusted with it. It was, therefore, their interest to meet the wants of the country, and to further all necessary reforms. Their first duty was to spread education far and wide. (Applause.) And they should do all in their power to promote female

education. (Applause.) That was a work of special and peculiar importance to his country ; for if women were denied education, reformation there might be, but that reformation must necessarily be shallow and superficial, and would not exercise a deep and abiding influence. (Hear, hear.) They must give India good mothers and good wives, in order that they might train up children in the fear and love of God, and in all those great and good ideas which were exceedingly important at the present day. He hoped that his friends in England would do all in their power, by personal example and influence and active sympathy, to strengthen the hands of the reformers in India who were promoting the work of female education. (Applause.) If some of the ladies could go out to India and undertake the mission of emancipating their sisters there from caste, and ignorance, and prejudice, what a glorious thing it would be ; they would receive the everlasting and abiding reward which God dispensed to those who consecrated their lives to the blessed work of philanthropy and charity. (Applause.) Speaking of the Brahmo Somaj, Mr. Sen expressed his thankfulness that his countrymen had been enabled to organize this national association of Theists, whose business was not only to pray unto the One True God, but to promote practical, social reform in all possible ways. (Applause.) They were poor in resources and small in number, not strong, not mighty—not many mighty, not many strong were called—weak, helpless men, who had been persecuted and annoyed in many cases by their orthodox Hindu countrymen; yet there they were, humbly and quietly going on with that work with which Providence had entrusted them. Noiselessly and silently flowed in India the stream of

national reformation—now and then it assumed awful proportions and directed its great force and power to sweep away the accumulated errors and idolatry of ages and the embankments of social corruption—and yet, after a time subsiding, and quietly and silently resuming its course—a stream that carried with it all that was good in the east and the west, and fertilized in its course the hearts and souls of men, and produced abundant harvests of peace and prosperity, purity and holiness—a stream that came from God Himself, its primitive fountain head, and flowed down in inspiration through individual souls and national life, and would one day carry the bark of Indian society into the haven of purity and peace. (Applause.)

The Rev. J. N. Bennie in moving a vote of thanks to the lecturer eulogized the very noble and eloquent address to which they had all listened with so much interest, and, he trusted, also with so much profit. He went on to say that he could not forbear for a moment alluding to the great and noble principles which their Indian friend had reminded them of. His would be a voice of instruction as well as of rebuke ; and it could not but have done English citizens good to hear, coming from the other side of the world, the grand declaration of the eternal dogma, the Fatherhood of God, and the brotherhood of man. (Applause.) He believed that the days were fast passing away when it would be possible for honest and intelligent Christians to suppose that Christianity was bound up either in special ecclesiastical organizations, or in special metaphysical doctrines, of limited extent. (Loud applause.) And, therefore, as a minister of Christ he hailed with thankfulness the information that in the vast continent of India the proclamation was at

last going forth that there is one God, the Father of us all, and that we are all brethren one with another. (Applause.) Their friend spoke of the ministers from whose lips that mighty message was going forth, as if they were poor and weak; but surely they were not poor with such a possession as that—surely the lips could not be weak that made that ancient declaration which must sooner or later conquer the world, and win it to Him that would keep it. (Applause.) These two grand truths were the very pillars and sinews of Christianity, and wherever they heard a vast reformation being commenced, and a great country throwing aside idolatry, ignorance, and intemperance, caste, and polygamy, there they would rejoice to know that the work of the Son of Man was being effectually done, and that there a ray was going forth from the Eternal Light which lighteth every man, that there was good in the Hindu as well as in the Christian, else their Christianity would have no meaning in it,—and hence they thanked God that He had sent them His living epistle to remind them of the truth they were apt to lose sight of in the midst of their own petty and insignificant differences. (Loud applause.) But there was another most necessary and glorious truth, to which he could not but for a moment allude, and it was this: he rejoiced to hear this Indian say that the last thing he would do was to give up his nationality. Because he believed in a God of Providence, he believed the last thing God wanted a man to do would be to give up his nationality. Let them cling to all the good that God had given, and to every pure and simple institution; and let them cast away for ever the poor and petty ambition that they were meant to make all men everywhere English. Let

them be content if they made them true and living men. The cheer which their friend's remarks with reference to intemperance called forth, made him feel how wrong the Government was in promoting a traffic in India which was the means of demoralizing and enslaving a great population. If Christian missionaries would bear in mind that they had to testify of the living God, and not to bring the Hindus to think exactly as they did, they would have a far mightier blessing resting on their work, and a far larger harvest given in return for their labours. But if Mr. Sen's voice had been one of gratitude, of rebuke, of instruction, it was also a voice of immense hope. They heard that in that vast continent, of which they were apt to think as covered with spiritual darkness, there were clear and unmistakable signs of the day breaking, and they might be encouraged to believe that not only were these signs to be found in India, but in our own land; for the very demons their friend called upon them to arise and slay there, were the very demons they were called upon to arise and slay here—the demons of ignorance and intemperance. They found that redeemed humanity in India was waging the same war that redeemed humanity was waging here; and he believed he spoke as a Christian—expressing the thought, the thankful thought and conviction of Christians—that the day would not be far distant when humanity must at last acknowledge its true and Divine Head, and must so win a lasting victory over evil, which he believed all the struggles in which they had to engage were meant to lead them on and prepare them for. Lastly, they owed thanks to him who had addressed them, for his true and Christian example. He found evils crushing his countrymen, and he rose and came to the ends of

the earth that he might put an end to those evils, and set free his brethren. And if they did the same in their own spheres, surely they would in their own hearts and lives feel that they were waging a war which was destined to be victorious over all the powers of evil,—that they were brother soldiers in the same army as Chunder Sen, and fighting under the same banner, and should at last share in one glorious and eternal victory. (Applause.)

The Rev. R. Harley seconded the motion, which was carried.

Mr. Sen briefly replied, and the proceedings terminated with a vote of thanks to the Mayor.

RECEPTION AT BIRMINGHAM.

Monday, June 20, 1870.

A MEETING was held in the Masonic Hall, on Monday, June 20, to welcome the eminent Hindu Reformer, Babu Keshub Chunder Sen. The Mayor Mr. T. Prime, presided, and there was a crowded attendance. Among those on the platform were the Revs. C. Vince, G. B. Johnston, J. J. Brown, H. W. Crosskey, C. Clarke, G. J. Emanuel, B. A., W. Gibson, D. Madinnis, G. Follows, J. Gordon, E. Myers, Alderman Ryland, Dr. Sebastian Evans, Mr. W. Middlemore, Alderman Osborne, Messrs. Pickering, Brooke Smith, T. Kenrick, F. Osler, J. A. Kenrick, H. New, Dr. Russell, Messrs. T. H. Ryland, J. R. Mott, H. Payton, H. F. Osler, R. Chamberlain, T. Griffiths, and J. B. Gausby. There were a great many ladies present.

The Rev. H. W. Crosskey read letters of apology from the Rev. R. W. Dale, the Rev. John Hargreaves, and the Rev. Samuel Thornton. The following was the letter of Mr. Dale, who, it was stated, was in London on important business connected with the education question:—

“My Dear Sir,—

“I very much regret that it will be impossible for me to be at the meeting on Monday night, as it is absolutely necessary that I should be in London. A few hours which I had the opportunity of spending with Mr. Sen in London, a month or two ago,

left on my mind so deep an impression of his earnestness and fidelity to the light which has come to him, that I am very sorry to be unable to express publicly my esteem for himself and my cordial sympathy with him in the great work to which, as I believe, God has called him. I cannot doubt that his restoration to a faith in the One Living and True God, after a period of complete darkness and doubt, was the result of the immediate action of God's Spirit on his heart; and I earnestly trust that by that same Spirit he may be led into all truth. Had I been present I should have liked to say something about the relations between the supreme revelation of God in Christ, and those immediate intuitions of the glory, and goodness, and nearness of God, which are possible in the absence of all knowledge or recognition of the unique work of Christ. The subject is one naturally suggested by Mr. Sen's position, and of profound interest to all who believe that—whether consciously or unconsciously—man finds his way to God only because God has first found his way through Christ to man. But I cannot discuss in a note a subject which would have been too large for a speech. Express to Mr. Sen and to the meeting my disappointment at being obliged to be absent.—Faithfully yours,

“ R. W. DALE.

“ The Rev. H. W. Crosskey.”

The Mayor said he had attended no meeting the object of which commended itself more to his judgment than that they had assembled for that night—to give a hearty and sincere welcome to their friend from India. (Hear, hear.) In the name of the great community of which he was Mayor, he ventured to assure Mr. Sen that they fully recognised the great services he had rendered.

The Rev. H. W. CROSSKEY moved the following resolution :—" That this meeting, composed of members of various religious denominations, offers a cordial welcome to Keshub Chunder Sen, the leader and representative of the Brahmo Somaj of India, and assures him and his fellow-labourers of its deep sympathy with their noble work of abolishing idolatry, breaking down caste, and diffusing a higher and freer moral and religious life amongst the people of that vast empire." In the course of his speech Mr. Crosskey said : The two great principles which distinguish the Brahmo Somaj are these :—in the first place, it seeks direct access to the living God ; it puts aside idols, and brings the soul of man into personal and immediate relationship with the everlasting Father. In the second place, the Brahmo Somaj abolishes caste. (Loud applause.) What are we perplexed with here but the claims of caste? These claims, social and pietist, threaten the life of the nation ; therefore we sympathize with the efforts of those who are seeking to deal a death-blow to the system in a country so old and so great as India. (Applause.) There is another reason why we heartily welcome our guest, and that is that we believe he is distinguished by a deep and fervent religious spirit, and that through every moral change and social reform he strives to commune with the Spirit of the Living God. I believe all religious reforms come from this baptism of the Holy Spirit. You may multiply railways, increase telegraph communications—I believe you may teach the elements of civilization—but unless in the great heart of the country there exists a deep and fervent feeling, all your efforts will not bring forth fruit. I ask, then, for your sympathy in the movement of reform in India.

The Rev. C. Vince seconded the resolution, saying, in the name of Mr. Dale and his own, as well as in the name of many other ministers belonging to what were called the Nonconformist bodies in the town, that he could with the utmost confidence tender to their illustrious guest a most hearty welcome, and an assurance of their intense sympathy with that great work which he was striving to do for his fatherland. After describing the work that was being carried on in India, and pointing out that it was directed at the destruction of practices of a hideous nature, Mr. Vince concluded by wishing Baboo Chunder Sen and his fellow-workers "God speed" in their labours.

The resolution was then put to the meeting, and carried unanimously amid applause.

Baboo Keshub Chunder Sen said he felt greatly honoured by the generous and cordial reception which had been accorded to him. He must gladly acknowledge the fact that since his arrival in this country he had found kind treatment among all classes of the English people. They had united, in spite of doctrinal disagreement with him on several points of theology, in welcoming him, and extending to him the right hand of hospitality and fellowship. For all this he thanked the British nation from the bottom of his heart. He might say that in some cases his friends had allowed their kindness to run too far. To use an expressive though inelegant term, they had lionized him. (Laughter.) He had often said to them, "Don't flatter my vanity; don't make too much of me; pray don't put me forward in public meetings." They however seemed to say, "It is not always that we get a foreigner, and we must therefore make the best use of you." (Loud laughter.) And so they had been

carrying him, as it were, from town to town, from house to house, from meeting to meeting, from tea-party to tea-party—(loud laughter)—and he didn't know where he should stop. All this, perhaps, indicated nothing more than excess of benevolence—he might say exuberance of hospitality. Though, therefore, he felt flattered, he felt at the same time honoured by such kind and generous treatment. They were perhaps aware of the objects of his visit to this great country. In the first place he came here as a student, to study with his own eyes and his own independent judgment what English civilization was, and what it had done in England: to survey Christian life in all its aspects and bearings: to analyze Christian character, and to realize as far as possible the sweetness of Christian domestic life. He came here in order that he might carry home practical lessons of Christian civilization and life for the benefit of India, his beloved country. (Cheers.) Whatever his shortcomings and unworthiness might be, he believed most devoutly that God had brought him to this land; and he hoped he would be enabled, under the guidance of the Holy Spirit, to study aright all ennobling and purifying Christian institutions as they exist in Christian countries, so that when he went home he might help his countrymen to use those institutions for the benefit of their country. He came here also to tell Englishmen what they had done for his country, politically, socially, and intellectually. He came, in fact, to plead the cause of India before the British people. He desired to inform them of India's wants and England's duties towards India (hear, hear); and he entertained the hope that they would not hear what he had got to say in a theoretical and speculative spirit, but that practical steps would be adopted in

order to remedy the defects pointed out, and to act upon the suggestions that were made. India had been justly called the richest jewel in the British diadem, and he trusted he would be enabled to make the British nation feel its duty to India—to give her moral, social, and political prosperity and greatness. (Cheers.) He feared that he was unworthy of the work, but with God's help he hoped to succeed. He did not belong to any political party in his country; he did not come here as the representative of any particular section of the Indian community—rich or poor, the landholders or the peasantry. Nor did he come here to identify himself with any particular section of the British nation. He should try, as he had hitherto tried, to fraternize with all classes. He desired simply to advocate the claims of all India before the whole British public. He hoped and trusted that the same God who in His mysterious and merciful providence, for wise and benevolent purposes, had united the destinies of England and India, would stir up the genuine British heart—which, he believed, in spite of all its shortcomings, was generous and noble—and make the British nation strong, and even enthusiastic, in discharging their duty towards one hundred and eighty millions of the Indian people, whose interests He had confided to their safe keeping. (Cheers.) Before proceeding further he wished to say a few words as to his relations with the various Christian sects which surrounded him. His first utterances in the Hanover Square meeting in London, had, he was glad to say, excited curiosity and interest on all sides, among all sections and classes of the English nation. Different men had interpreted his utterances differently, and though they had all expressed their cordial and

warm sympathy with him, yet many seemed to suppose that he had come half way towards their respective creeds, and they were waiting to see him embrace such creeds fully. This point, he thought, required a few words of explanation from him. Since his arrival in England he had found himself incessantly surrounded by various religious denominations, professing to be Christians. "Methinks," he said to himself, "I have come into a vast market. Every sect is like a small shop where a peculiar kind of Christianity is offered for sale. (Hear, hear, laughter, and applause.) As I go from door to door, from shop to shop—(laughter)—each sect steps forward and offers for my acceptance and use its own interpretations of the Bible and its own peculiar Christian beliefs. I cannot but feel perplexed, and even amused, amidst countless and quarrelling sects. It appears to me, and always has appeared to me, that no Christian nation on earth represents fully and thoroughly Christ's idea of the kingdom of God." (Hear, hear.) He did believe, and he must candidly and boldly say, that no Christian sect puts forth the genuine and full Christ as he was and as he is, but, in some cases, a mutilated, disfigured Christ, and, what was more shameful, in many cases, a counterfeit Christ. Now, he wished to say that he had not come to England as one who had yet to find Christ. (Loud applause.) When the Roman Catholic, the Protestant, the Unitarian, the Trinitarian, the Broad Church, the Low Church, the High Church, all came round him and offered him their respective Christs, he desired to say to one and all, "Think you that I have no Christ within me? (Renewed applause.) Though an Indian, I still can humbly say, thank God that I have my Christ." He did not wish them to be speaking of Christ

always as their Christ. If God's light was not their monopoly, or the monopoly of any particular nation or sect, but the universal property of all mankind, then he said that God's Christ was not merely their Christ, but also his Christ. (Loud cheers.) And if they excluded and ignored certain portions in the life and teachings of Christ, and accepted only that portion which they thought was of real importance, but which might not be the only important thing in Christ's life and teaching, might he not be allowed to use his Christ as he thought his God had taught him? (Hear, hear.) There was the many-sided Christ, sending out into the atmosphere of the world bright celestial rays of purity and peace—of universal love and charity. If each sect in Christendom accepted, as it were, a part of Christ, might not he, an Indian, accept him in his own humble way, and which he believed was the right way? He would not allow any Christian sect to interfere with his own independent judgment. (Cheers.) His God, with His all-searching eyes, knew that he desired in a spirit of meekness and humility, to "worship Him in spirit and in truth." He was as earnestly hungering and thirsting after salvation as any in that meeting could possibly be, and his country was as much stirring itself up from the depths of degradation in order to find life and kiss light, as was perhaps England or any other Christian nation trying to worship and love God and truth. If they in England had their sectarian doctrines and dogmas about Christ, they might reserve them for their own use. (Laughter.) He did not for one moment question or dispute their right to use them in any way they chose; but he hoped they would allow him to say what he honestly believed, that in no Christian country under the sun had Christ been fully

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realized. (Hear, hear.) He certainly desired earnestly that every Christian man and every Christian woman should have pity and compassion upon India, and do all in their power to lift that country from its present degraded condition; but as to dogmas, doctrines, rites, ceremonies, the bodily Christ and the local Christ, the Christ of this country and the Christ of that sect, he said unto them all, "speak not to me of these things." He wanted life—a life of sanctity, of purity, and of holiness, such as Christ-like simplicity and Christ-like faith alone could beget. (Cheers.) Let them come to him as to a brother, and they would find all the doors of his heart and soul open to receive all manner of help calculated to purify him and his countrymen—he came to beg that help, not to beg their dogmas and doctrines. He would not have mere preaching or teaching, but life in Christ. Let them give that, and he would reverently accept it, and carry it to his country as a mighty and precious blessing. He might, therefore, be allowed to say that while he did not desire to criticize adversely any of the dogmas of any sect, he was prepared to fraternize with all Christian sects, for he believed that there was in each sect a grand truth to be learned. (Applause.) Therefore he would not allow his heart to be puffed up with conceit, nor allow his soul to assume the narrow position of a Hindu sectarian; but freely and humbly he desired to accept all manner of good influences that they could bring to bear upon him. (Cheers.)

One thing which had gratified him very much in the treatment he had received from the English people was that they had not merely sympathized with him personally, but had come forward both in

private and public meetings to sympathize with him in the work he and others were carrying on in India—the work of emancipating his countrymen and countrywomen from idolatry and caste, and from injurious social institutions and customs. (Hear, hear.) Mr. Sen then drew a vivid picture of the condition of India two hundred years ago, when the ancient literature and science of the country had perished, and the ancient monotheistic faith had been corrupted, and when, instead of the doctrine of the brotherhood of man, they found society pulverized into sects and castes, and the people degraded and oppressed by a powerful priesthood. The ancient custom of allowing ladies the privilege of taking part in public movements had been utterly abolished, and they were confined night and day within the pale of what was called the zenana, and deprived of the light of education, intellectual and spiritual. A most horrid system of polygamy was then established, by which old men of seventy were united to fifty or sixty girls, who were perhaps not more than seven or eight years of age; and it must be remembered that those who became widows after marriages of that sort, were doomed to perpetual widowhood. India was, in fact, two hundred years ago, a nation that had once boasted of its social, intellectual, and spiritual refinement, but was sunk in the mire of ignorance, social depravity, and moral contamination, divided into sects and castes warring against each other, instead of combining, as they ought to have done, for the purpose of rescuing their common country from such a mighty and painful devastation and desolation. (Cheers.) Such was India two hundred years ago; but a glorious change had come over both the moral and physical aspect of his country. All India was being covered with

a vast network of railways and telegraphs. British energy was at work in the very depths of Indian society, and was manifesting its wonderful activity on all sides in developing the inexhaustible physical resources of the country. But side by side with the material advancement of the country there was growing up a far more glorious harvest of intellectual and social reformation. (Cheers.) They would find, not only in the great cities, but even in the towns and villages, schools and colleges—and every year they were multiplying—where thousands of young men congregated day after day, and received sound western knowledge, and were indoctrinated in the literature and science of the present day. And year after year the Universities in India were training up hundreds of young men, and sending them out, decorated with University honours, to reform their country. (Cheers.) The effects of English education were marvellous and encouraging; not only its direct results, but what was of greater importance—its indirect effects. Its indirect effects were moral and social reformation, and he did most heartily believe that English education was the most powerful missionary in India; and was alone capable of subverting all that vast superstructure of moral and social evil which had existed in India for centuries immemorial. Wherever they planted English schools, they most assuredly laid the axe of reformation at the root of the tree of corruption; prejudice and ignorance died out, and thousands, as they received true enlightenment, set their faces against caste, idolatry, and superstition. (Cheers.) To Christian missionaries, many of whom were noble-hearted men, India owed a debt of gratitude. (Cheers.) They had always taken a prominent part in the work of Indian reformation; and their efforts

had proved successful. They were generally the best Englishmen in India, and the names of some of them, he devoutly believed, would be handed down to posterity, and embalmed in the enduring gratitude of the Indian nation. (Cheers.) He knew that some of the people of England thought that English institutions, English civilization, and English Christianity ought to be thrust upon India. He must protest against that theory. He, for one, would not allow himself to be denationalized. Let them bring the influence of English education to bear upon the work of Indian reformation, but he would ask them to let the spirit of Indian nationality develop all that was good therein in a national way. (Cheers.) He would ask them to put away all ridiculous theories of denationalizing India, and to let all that was good be retained and perpetuated, and give India all the assistance they possibly could in working out its own reformation in its own national way. (Applause.) Having vindicated the Hindus from aspersions cast on them by many a misinformed Englishman, and dwelt on the virtues of the Hindu character, Mr. Sen pointed out, with great force and eloquence, the enormous evils arising from the liquor traffic in India. He then spoke of the Brahmo Somaj, the Church of the One True God in which, he said, the indirect effects of education and missionary labour had been concentrated. This Church was a national institution. When they looked into it, they would find that all the truths in Indian books, and all the good things in Indian society, had been treasured up in it; and, on the other hand, it was connected with all the reforming and civilizing agencies of the West. The members of the Somaj read the Bible and many good and ennobling Christian sermons and theological writings;

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and studied with interest the charitable and philanthropic movements in England and other Christian countries. Truth was neither Eastern nor Western. He confidently expressed his belief that the Brahmo Somaj would be the Hindu Church of the future. He complained in some degree of Christian missionaries for withholding their countenance from him, and said, "Why talk of doctrinal differences while millions of God's creatures are dying in want of the bread of life!" He then referred to a story which has lately been in circulation of the alleged persecution of a Christian convert by members of the Brahmo Somaj, and characterized the statement as a vilification of the Somaj. He had never believed it, and could not for one moment believe it to be possible. His religion told him to show due hospitality even to an enemy. He besought the Christian missionaries in India not to vilify his Church. So long as he was on the free soil of England, he knew that his reputation was safe, and that it was impossible for any one to injure the interests of his Church. (Cheers.) There were men in India who were opposed to missionaries, and to the name of Christ; but he was not responsible for them. He knew his brethren of the Somaj had profound reverence for Christ; and, if that were admitted, how could they for one moment be intolerant persecutors of his disciples? Mr. Sen condemned the practice of some missionaries in affording protection to some of their young converts against the wishes of their parents, and said that it would not be tolerated in this country. He also deprecated appeals to the law to secure the rights of Christian converts, and said that truth by its own power would prevail without such aids. In the course of his speech, which occupied about an hour and three-quarters in delivery, Mr. Sen said

that, looking into his own heart, he found it to be infirm and weak, but capable, by God's guidance, of receiving truth from all good men, and from all good books. He believed his Church belonged to God, and that he was under the guidance of God's Spirit; and he should never allow any man to guide him this way or that. He had no faith in human guidance in such matters. He knew that God was all in all, and if, with a heart full of faith and prayerful trust, he cast himself at the feet of his Father, he knew that He would raise him up, and give him a seat in His holy kingdom. And so he believed that if the hundred and eighty millions of his countrymen belonged to his Church, his Father would have compassion on them, and he was prepared to leave the future destinies of his country in the hands of Him of whom he would say, "Though He slay me, yet will I trust in Him." (Cheers.)

On the motion of the Rev. G. B. Johnson, seconded by the Rev. G. J. Emanuel, a vote of thanks was passed to Mr. Sen for his address; and thanks to the Mayor for presiding concluded the proceedings.

RECEPTION AT NOTTINGHAM.

Tuesday, June 21, 1870.

This meeting was held at the Mechanics' Hall, Nottingham, on Tuesday, June 21. The Mayor of Nottingham occupied the chair, and there was a good attendance. In opening the proceedings,

The Rev. Samuel Cox (Baptist) said: To my mind, sir, there is no more pathetic figure in the Gospels than that of the rich young man whom Jesus loved. But, if our Master loved a man who, when put to the final test, preferred a transitory wealth to life eternal, and went sorrowfully away even from that Divine Presence, our charity may well embrace a man who, when exposed to the same test, sacrificed very much more than wealth in order that he might sit at the feet of Jesus and learn of Him. Mr. Sen, as I understand, is a devout Theist, who, while he holds Jesus of Nazareth to have been the wisest of teachers and the best of men, also holds that it is his duty to learn lessons of moral and religious wisdom from the great men of all ages, and from the sacred books they have left behind them, but, above all, from the sages of his own race and blood. We some of us, as we think, go farther than he has yet gone. While we frankly admit that we have still much to learn from the wise and good of all past generations, we also strongly believe that only Christ can make us wise unto salvation. We, therefore, cannot but hope that the day is not far distant when our friend may advance

to the position we occupy. Meantime, I strongly suspect that Mr. Sen is much more distinctly Christian than as yet he knows himself to be. I have lately read his lectures published by Miss Collet, and as I read them, I felt myself brought in contact with a mind of a singularly devout, tender, and spiritual tone, of a tone so distinctively and genuinely Christian as to put many of us to the blush for the base materialistic tone we so often take. (Cheers.) But however that may be, I for one am not anxious either that Mr. Sen should renounce the wisdom of his fathers, or that he should help to form a church after the European type. The more ancient Vedas, and especially the grand and simple hymns they contain, appear to me to be utterances of the primitive human faith, the faith which to this day the Arabs call the *Din Ibrahim*, or "the religion of Abraham," the faith held, I suppose, by Melchizedek of Salem, by Balaam, the son of Beor, by Job, the man of Uz, and by other non-Hebraic men of the antique world, of whom we catch glimpses in the Old Testament Scriptures. In this faith there are truths which are of high and permanent value—as, for instance, the unity and spirituality of God—which no man can afford to renounce, and least of all one who derives them as an heritage from his fathers. Nevertheless I am bold to affirm that these very truths, taught by the sages of the antique world in various beautiful forms, are taught in forms still more perfect in the Scriptures, whether of the Old Testament or the New. As I do not for a moment wish Mr. Sen to renounce the wisdom of his fathers, so neither am I anxious that the Hindu Church of the future should be constructed in the type of any of our European Churches, Unitarian or Trinitarian, Episcopalian or

Congregational. It surely is reasonable to suppose that the teaching of the holy men who were moved by the Holy Ghost—a teaching which, though so Catholic in its spirit, is nevertheless distinctly Oriental in its form—may reveal peculiar attractions and adaptations to the oriental mind, and induce our brethren in India to build up a church which, though widely different from any of our churches, may correspond more closely to the mind of Christ. If that should prove so, we shall rejoice to see a new church founded, a church whose dogmatic formularies and modes of worship are peculiar to itself, and shall very gladly learn from it whatever it can teach us. But, whatever form the Hindu Church may assume, it is to be devoutly hoped that it may be, in the fullest sense of the words, a genuinely *Catholic* Church; that it will be open to all good men, whatever their diversities of creed and practice. The Brahmo Somaj could make no more fatal mistake than to assume an exclusive attitude, an attitude of antagonism to any one of the Christian Churches already formed. I have good hope, sir, that it may prove more Catholic than most of our religious communities; and it is because I take this view of Mr. Sen's present religious position and of his probable future that, in the name of the Churches of this town, I very heartily bid him welcome, and invoke for him the guidance and inspiration of that Divine Spirit in whom alone we are any of us wise, or strong, or good. (Cheers.) Mr. Cox concluded by moving, "That this meeting desires to convey to Baboo Keshub Chunder Sen a hearty welcome, and to express its admiration of the earnestness and self-denial that animate his life." (Cheers.)

The Rev. James Matheson, M.A. (Congregationalist), after remarking on the little knowledge—or

rather the great ignorance—which we had of India and Indian affairs, said, that even had Mr. Sen been a Brahmin of the Brahmins, he should have welcomed him, and listened to what he had to say with the greatest attention. It is always valuable to learn from a man having first-hand knowledge. But Mr. Sen had still a further claim on our sympathy. He held at least the first part of the Apostle's Creed—he said nothing as to its relative importance—"I believe in God the Father." He did not take too great a liberty when he said that many there would rejoice, if at some future time Mr. Sen could accept the whole of that creed. (Cheers.) But at any rate all of them would cordially agree with the resolution which he had the pleasure of seconding. (Cheers.)

The resolution having been carried by acclamation,

Baboo Keshub Chunder Sen, who was received with loud and long-continued cheering, thanked the audience very heartily for the kind and friendly spirit in which they had welcomed him to their city. He had come from India to see their great country, and to study their religious and social life. India was now in a state of transition, and it was of great importance that her people should see how great truths had been applied to actual life in England, both in social and spiritual matters. (Cheers.) There were many truths which it was certainly important to know; but it was one thing to study these theoretically in books, and another thing to see them in all their bearings on actual life. (Cheers.) He came to study them in actual life, and to observe their influence in all its practical bearings. There were many social and domestic institutions, and many religious customs in this

country, which ought to be calmly and dispassionately analyzed and studied by his Indian countrymen, and which if adopted in India would no doubt bring great advantage. On his return to India he did not wish merely to satisfy the curiosity of his countrymen and countrywomen, but to place before them in some practical way the truths he had learned in this country. His country was at present in a state of transition in consequence of English education. It had once been the seat of a high civilization, but the primitive purity of Hindu institutions had been lost, so that Indian social life was no longer what it was in ancient time, but was sunk in superstition and ignorance. All these changes had befallen his country in recent times, for in ancient times India was the seat of a most splendid civilization—a civilization which sent forth rays of light into the darkness prevailing on all sides. But India was destined to regain her ancient splendour; and in the mysterious ways of divine providence, England had been made the means of rescuing India from her degraded state. (Cheers.) And, on the whole, England had done her work nobly. Thousands had been rescued from ignorance, and now the light of western thought was extending on all sides. (Cheers.) Science was appreciated, and western literature was enjoyed in India. Active communion was being brought about between eastern and western thought.

Mr. Sen proceeded to urge the importance and urgency of extending education, not only among the richer, but among the poorer classes of the country—not merely with a view to remove ignorance, but also to give the people a purer national life. (Cheers.) The results of education had already manifested themselves in a concentrated

form, and in an organized shape, in the Church to which he belonged—the Brahmo Somaj, or Theistic Association of India. It was not a work of rosewater reformation that the members of the Brahmo Somaj were carrying on. Many ties had been broken; many hardships had been endured. Their numbers were small, their resources and their energies were inadequate to the great work before them. But they would receive help from God and from the people of England. The devotion and simplicity of the Hindu character was reinforced by the energy and philanthropy of the English character. The light of the East met the light of the West; there was a union of the best attributes of the ancient and the modern nations, and it would be powerful for the reformation of India. Let Englishmen pray and work along with them, but let them not force upon the people of India their sectarian schisms and endless theological wranglings and disputes. (Loud cheers.) He asked them to give him all that was good and great in England, and he would promise to apply it faithfully to Indian institutions in a national form through the medium of the Brahmo Somaj. Thus the purity of English institutions and life would be spread in a national form through India, without giving offence to national feeling. This was the way the Brahmo Somaj had carried on its work during the forty years of its existence; and though some might say to the advancing sea, "Thus far shalt thou come and no farther," its waves would flow on to fertilize that vast peninsula, and produce rich harvests of moral and spiritual blessing. (Loud and prolonged applause.)

The Rev. Richard Armstrong (Unitarian) moved a vote of thanks to Mr. Sen for his lecture. He stood in a different position from the other

speakers; he had not to tell Mr. Sen that he had only come half way, for they stood on the same ground and he would to God that the meeting before him were half as good Christians as he (Mr. Sen) was. Having pointed out that in England also there were caste-distinctions to be abolished, and many reforms to be effected, he hoped that there would be more frequent and intimate communion between the reformers of India and of England, and that Mr. Sen would prove an apostle to this country. (Cheers.) He had unmitigated pleasure in moving that the meeting accord to Mr. Chunder Sen its heartiest thanks for the address they had heard that evening. (Cheers.)

The Rev. J. B. Dougherty (English Presbyterian) said, that though Mr. Sen did not go so far as he did, that Master, whom he acknowledged as the centre of his spiritual life, did not forbid him to recognise those who were casting out evil spirits, even though they followed not with him. (Cheers.) He rejoiced in the work which Mr. Sen was carrying on, and had great pleasure in welcoming him to this quarter, and in seconding the motion which had just been proposed.

Dr. Beddington, of Brooklyn, New York, supported the resolution, and assured Mr. Sen that he could not say he had seen England till he had seen America. (Cheers.) It was not enough to be introduced to the venerable parent, unless he should see also the blooming sons and daughters. (Laughter.) He could assure Mr. Sen of the heartiest welcome, for the American people took the deepest interest in the welfare of India. Having referred to the efforts made by the women of the United States to promote the teaching of the women in the Hindu zenanas, the Rev. gentleman concluded by

expressing his delight in what he had heard that evening, and earnestly invited Mr. Sen to go to America, and study a civilization which had been derived from England, but which was not an exotic, but a living and deep-rooted principle pervading all their institutions. (Cheers.) He cordially supported the resolution.

The vote of thanks being formally put by the Mayor, was heartily accorded.

The Rev. C. Clemance (Congregationalist) expressed his pleasure at the reforms which were being effected in India. He sympathized heartily with Mr. Sen, and invoked on his behalf, and on behalf of them all, the guidance of that Spirit without which nothing was wise, or holy, or true. Mr. Clemance concluded by moving a vote of thanks to the Mayor for presiding that evening.

The Mayor, Mr. Oldknow, briefly replied, saying, that he had found the proceedings so interesting that he would have been very sorry not to have been present. (Applause.)

The meeting then separated.

ADDRESS FROM THE CLERGY OF NOTTINGHAM.

June 20, 1870.

THE following Address was presented to Mr. Sen by the clergy and ministers of Nottingham :—

Nottingham, June 20, 1870.

TO BABU KESHUB CHUNDER SEN.

SIR,—We, being ministers of the Church of the Lord Jesus Christ in several of its branches in Nottingham and the neighbourhood, having been invited to meet you on the occasion of your visit to this town, desire to assure you of the deep interest with which we have heard of your history and labours in India. We rejoice that Christian missions have been honoured by God to liberate so many of our fellow-subjects in India from the superstitious notions of the Vedic faith and of Hindu worship, and that you are able to testify to the helpful influence upon your own mind of our missionaries, and of that Bible which we believe to be the inspired Word of God.

We desire to assure you of the thankfulness with which we have heard that you have been led to discern with us some truths, which we regard as of the highest moment; such as the duty of humiliation and contrition before God on account of sin, the origin of divine life in the free grace of God, and the necessity for religious association and public worship for the cultivation of this divine life. Our

deepest sympathies, moreover, are touched by your descriptions of that divine life, as a life of communion with God and prayerful reliance on Him. Permit us, however, to indicate certain fundamental truths to which the Catholic Church of Christ has continually borne witness, and which we beg with sincere respect, and in the belief that you wish to know our common faith, to testify to you. These truths, we assure you, give substantial unity to the Church amid all its outward divisions.

We believe that God has given us a revelation of His holy will to certify us concerning our relation to Him, our duty, and our eternal destiny, amid the doubt and darkness of our own conjectures and fears, and that the Holy Scriptures are that Revelation; that in them we find that law by which is the knowledge of sin, and by them alone is revealed that Saviour by whom is deliverance from sin. We believe that sin is guilt, and needs expiation, and that in Jesus Christ alone we have redemption, through His blood, the forgiveness of sins. We believe that the Lord Jesus Christ, being God manifest in the flesh, is man's sole Redeemer and Lord, and merits the absolute trust, and demands the absolute obedience, of our spirits. And we believe that only by the Holy Spirit of God, given by the Father through the mediation of the Son, can we receive real spiritual life, a right sense of our fallen condition, and a true knowledge of Jesus Christ as our Lord and our God.

These blessed truths we cannot but regard as of vital importance, and we beg to assure you that our prayers are offered to God that you and our fellow-subjects in India may be led by the Holy Spirit into all the truth as it is in Jesus.

FRANCIS MORSE, M.A., Vicar of St. Mary's.

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HENRY WRIGHT, M.A., Rector of St. Nicholas'.
THOS. M. MACDONALD, M.A., Vicar of Holy Trinity.

THOMAS PYPER, M.A., Vicar of New Radford.

EDWARD DAVIES, Rector of Hilford.

J. MACCARTHY, Vicar Designate of St. Saviour's, Battersea Park, late Missionary C.M. Society in India.

CHARLES F. WARREN, Missionary, C.M. Society.

W. GREY, Association Secretary, C.M. Society.

ALEXANDER JOHNSON, Missionary, C.M. Society.

GEORGE CREWDSON, Curate of St. Ann's.

J. F. M'CULLUM, Vicar of New Basford.

GEORGE BROWN, M.A., Vicar of Lenton.

WALTER SENIOR, Chaplain.

J. MORRISON DIXON, Curate of Old Radford.

EDWIN GYLES, M.A., Vicar of All Saints, Nottingham.

W. VINCENT JACKSON, M.A., Incumbent of St. Stephen's.

HENRY J. TEBBUTT, M.A., Vicar of St. Ann's.

H. C. ELLIS, Vicar of St. Saviour's.

WILLIAM FELTON, Chaplain of the Borough Prison.

J. DAWSON LEWIS, B.A., Curate of St. Mary's.

EDWARD PATMAN, M.A., Curate of St. Luke's.

FREDK. A. WODEHARP, St. Matthias, Swinton.

COWPER JOHNSON, B.A., Curate of St. Mary's.

WILLIAM R. CRIPPS, B.A., Curate of Lenton.

EDWARD RODGERS, Vicar of St. Luke's.

THOMAS HARRIS WALSH, Vicar of Riddings.

JOHN BROWN PATON, M.A., Tutor of Congregational Institution.

CLEMENT CLEMANCE, B.A., Congregational Minister.

ROBERT DAWSON, B.A., Congregational Minister, St. Ann's Well.

WILLIAM KING VAUGHAN, Congregational Minister, Swinton.

W. MARSHALL LEMON, Congregational Minister, Mansfield.

JAMES MATHESON, B.A., Congregational Minister, Nottingham.

WILLIAM WOODS, Baptist Minister, George Street, Nottingham.

ROBERT HOBBS, Congregational Minister.

THOMAS TAYLOR, Congregational Missionary.

JAMES B. DOUGHERTY, M.A., Presbyterian Minister.

W. M. PARRY, Independent Minister.

SAMUEL COX, Baptist Minister.

CHARLES OGDEN, U. M. Free Church.

JOHN JENNING TWELLS, Wesleyan Minister.

ROBERT S. COE, Wesleyan Minister.

JOHN HARTLEY, Wesleyan Minister.

JOHN F. MOODY, Superintendent Wesleyan Minister, Halifax Place Chapel.

THOMAS M BOOTH, U. M. Free Church.

REPLY.

LONDON, August 1, 1870.

REVEREND BRETHREN,—I am very sorry I was prevented by indisposition from acknowledging in due time your kind address, dated 20th June, which reached me in Manchester.

Allow me to give you my heartfelt thanks for the sympathy and interest you have expressed in me and my work in India. Such words of sympathy are indeed peculiarly valuable and encouraging to me as coming from those whose creed is different from mine. Never before did so many Christian ministers unite in a catholic spirit to declare their hearty appreciation of those high principles of faith,

humility, repentance, and prayer which constitute the essence of the religion I profess, and of that life of communion with God in which I and my fellow-Theists in India seek and find purity and peace. I rejoice and feel thankful that you freely recognise religious truths and sentiments in those who do not belong to your sect. And I sincerely trust such liberal spirit will prevail in a larger measure among all sections of the Christian community, and draw them into more friendly intercourse with each other and with other religious denominations.

As regards the peculiar doctrines of your Church, which you consider to be of vital importance, and which you naturally wish me to accept, permit me respectfully to state that I cannot subscribe to them, as they do not accord with the voice of God in my soul. My ideas on these subjects have long since been published, and I do not think it necessary to discuss them here. I may, however, simply say that as a Theist, I believe in the one living God as my Father and Saviour, and I prayerfully rely on His grace alone for my salvation. The Lord is my light and my life; He is my creed and my salvation; I need nothing else. I honour Christ as my Father's beloved Son, and I honour all other prophets and martyrs, but I love my God above all. There is no name so sweet, so dear as that of the Father. The words of wisdom recorded in the Gospel and other sacred writings I gratefully accept and cherish, but far above all books and outward teachings is, I believe, the saving light of truth which God Himself secretly reveals to us in the heart. I thank Him that ever since I put my faith in Him, He has protected and nourished my soul, and enabled me to find abundant light and peace in Him. To Him, therefore, I desire to be ever faithful;

and I hope I shall never renounce His sweet and simple religion for the dry and perplexing dogmas of sects and churches. As a Theist, I believe in the Fatherhood of God and also in the Brotherhood of man. I cannot become a sectarian. During my stay in this country I have fraternized, as far as possible, with all Christian sects without identifying myself with any one of them exclusively. I am most anxious to see men of all religious denominations in the East and the West unite in a vast Theistic Brotherhood, that they may worship and serve their common Father, and find salvation in that universal creed of love to God and love to man which, according to Jesus Christ, is the way to eternal life.

However unwilling I may be to accept the dogmas of contending Christian sects, I beg to assure you that I am anxious to imbibe the blessed spirit of truly Christian life. I seek Christlike meekness, resignation, charity, and self-sacrifice; and so far as these may be found in the lives of men and women in this Christian country, I shall humbly and thankfully accept them for my own and my country's use.

With best wishes and prayers for your welfare, and for the spiritual union of the East and the West in the God of love and holiness,—I remain, ever yours in the Universal Brotherhood of Nations,

KESHUB CHUNDER SEN.

RECEPTION AT MANCHESTER.

Friday, June 24, 1870.

A PUBLIC meeting was held in the Free-trade Hall, Manchester, on the 24th June. Mr. E. Hardcastle presided; and among the other gentlemen with him upon the platform were the Revs. T. G. Lee, J. Yeates, Thomas Hickey, W. A. O'Connor, H. E. Dowson, William Harrison, Thomas J. Bolland, Stanford Harris, J. C. Paterson, T. C. Finlayson, W. S. Davis, J. Slater, A. B. Camm, James Shipman, W. H. Coombe, G. W. Conder, J. Black, Brooke Herford, W. H. Herford, and R. Chenery. These clergymen and ministers represented the Church of England and nearly every body of Protestant Dissenters. There was a very large attendance.

The Rev. B. Herford, one of the honorary secretaries, said some forty or fifty letters had been received from influential friends apologizing for their unavoidable absence. The number who had so written included clergymen of the Church of England and ministers of every other religious denomination in the town, including especially their good old friend the Rev Dr. M'Kerrow, and the Rev. D. M. Isaacs, the rabbi of the Hebrew Synagogue. He need only indicate the nature of one or two of the letters, which were not merely explanations or expressions of regret for absence. The Rev. J. A. Macfadyen said:—"I cannot but recognise in Mr. Sen one of the mightiest agents whom God has yet raised up for the civilization of

India, and I should have liked to attest my conviction by my presence at his meeting." The Rev. Dr. Gottheil, of the congregation of British Jews, wrote:—"I doubt not that his (Chunder Sen's) endeavours deserve the sympathy of all true lovers of progress and enlightenment, and of those especially to whom religion is not absolutely identical with any one of the forms in which it has hitherto manifested itself, but who recognise its boundless power to bless, comfort, and sustain the human heart in all."

The Chairman said that their distinguished visitor, whom they had met to welcome, came before them as a man who had devoted his life to the regeneration of his great country. He was an advocate of the moral, social, and religious improvement of India; and, although not professing to be a Christian in name,—yet probably very much one in his work,—those present would not doubt that Chunder Sen was deserving of their cordial sympathy and support. (Applause.)

The Rev. G. W. Conder moved—"That this meeting, composed of members of various religious bodies, offers to Baboo Keshub Chunder Sen a cordial welcome to Manchester; and, recognising the self-sacrificing faithfulness of his efforts in his own country to break down caste, and to lead his people out of idolatry towards higher moral religious life, would assure him and his fellow-labourers of its deep interest and sympathy in their work."

Mr. Alderman BOOTH seconded the motion, and it was unanimously adopted.

Babu Keshub Chunder Sen, on rising to address the meeting, was greeted with enthusiasm,—the whole audience standing and repeatedly cheering. He said he felt highly honoured by the cordial

reception they had so kindly accorded to him in this great city. It gave him boundless gratification to find that wherever he went there were hundreds of hands stretched out to welcome him, and hundreds of hearts that were eager and anxious to wish him God-speed. (Applause.) His countrymen would certainly be vastly encouraged and animated to hear that their humble representative had been so warmly received in all parts of England. What interested him especially was the unanimity with which various political sects and religious denominations had united in extending to him the right hand of fellowship and hospitality. Personal kindness, however, dwindled into insignificance when compared to the precious encouragement he had received in regard to the great work of reformation, now progressing in India, with which he was connected. He had come to tell the English what great things they had done in his country, and what greater things they had yet to do in assisting to develop the glorious future which he confidently felt was in store for India. The responsibilities of Britain in relation to that vast empire were momentous, but there was no doubt she had already done much to raise India from the depth of ignorance and superstition into which she had sunk from former glory. During the last fifty years wonders had been achieved through the double agency of intellectual and social reforms going on in parallel streams. England and India had both good reasons to say that great was the day when the God of all nations, in His infinite mercy and loving-kindness, linked them together. One important result of the united operations of various workers for the public good in India was the formation of the Brahmo Somaj—a Theistic Church, to which he himself had the honour

to belong. It was a thing which India had most urgently required,—which had sprung up from within, and not a thing which had been thrust upon the country from outside. (Hear, hear.) It was a native and indigenous institution in the strict sense of the term ; being, in fact, the national Monotheistic association of India, possessing organized power, and effectually establishing true reform on a lasting basis. During the last forty years it had gathered within its ranks six thousand educated young men, who professed faith in One God, and thought it an insult to their understandings, and a scandal to their consciences, to bow down before things of stone, or wood, or clay, made by human hands. They had been taught by God to offer worship to Him, and to Him alone, as their God for time and for all eternity. This doctrine of the Fatherhood of God was necessarily followed by the recognition of the brotherhood of man, which led the members of the Brahmo Somaj to declare their vigorous protest against the abomination of caste, and to carry on a crusade against the unnatural distinctions and divisions to which it gave rise. It was not the spirit of the religion he professed to oppose Christianity, or the spread of any of those good principles which it taught through so many self-sacrificing missionaries, whose lives, even more than their teaching, were exercising on all sides a wonderful moral and spiritual influence, which did not confine itself to the surface of society, but dived into the inmost recesses of the heart and soul of the nation. (Hear, hear.) His religion was a catholic and universal religion, which could never seek to exclude what was true and good simply because it came from a foreign country. While saying this, it should be known that he stood forward as no advocate of denominationalism or of

denationalization. Why should the English nation reproduce its own sectarian distinctions and animosities in the most remote parts of the world? In India the Baptists were trying to reproduce English Baptism, the Roman Catholic were seeking to reproduce Roman Catholicism, and the diversified sects of Protestants were trying to reproduce their distinctive dogmas and peculiarities. Now, he should strongly advise the men and women of all Christian denominations in England to combine together and endeavour to put the spirit of true Christianity, as embodied in the life, and above all in the death, of Jesus Christ, into the heart of India, instead of seeking to make its empty dogmas float on the surface of Indian society. Let them not rest satisfied until they had driven that spirit into the depth of India's heart, and then let them leave it there to its own free action, without interference. What shape it would assume He alone knew who knew what was best for all nations; the results might therefore be safely left in the hands of God. (Applause.) If once brought in contact with the heart, he was sure the spirit of Christ would beneficially work its way out, and duly manifest itself in all the diversified forms of pure Theistic thought word, and action, in social and in domestic life, at last assuming the form of a wide-extended, organized national church, to regenerate the empire. Let not well-meaning foreigners try to convert his people to this or that particular denomination (hear, hear, and applause), but let them help, in a spirit of broad liberality, to extend that glorious light of regeneration which had already dawned on the face of India. The work of reformation now going on was far too vast to be attributed to any one man or set of men, but was all the work of their Heavenly Father. (Applause.)

Mr. Sen then spoke earnestly on the subject of intemperance, and said that India's true reformation in this direction would only be secured when Government took the power of granting liquor licences from those of its own servants whose promotion in the public service greatly depended upon the increase they effected in the profits of the liquor trade, and vested the power in municipalities, who represented the people, and who were interested in the moral welfare of the country. This appeal he made the more particularly here, because he looked upon Manchester as the head-quarters of the temperance movement. They could not adequately realize the moral desolation brought upon countless natives of India by intemperance. Let this great blot existing in the British administration of that empire be immediately effaced, and let him have the gratification of encouraging his friends in India by assuring them of much sympathy from England in their agitation for the legislative suppression of the liquor traffic in their country. (Cheers.)

A vote of thanks was cordially voted to the Baboo, on the motion of Mr. Alderman Heywood, seconded by Mr. Alderman Booth, and supported by the Rev. Dr. Wilson, for upwards of forty years missionary at Bombay, and at present Moderator of the General Assembly of the Free Church of Scotland. The Baboo briefly responded, after which the meeting was closed by a vote of thanks to the Chairman.

UNITED KINGDOM ALLIANCE.

Saturday, June 25, 1870.

On Saturday afternoon, June 25, Babu Keshub Chunder Sen met, on invitation, the executive council, and a few friends of the United Kingdom Alliance in the Trevelyan Hotel, Manchester.

Mr. Alderman Harvey, J.P., occupied the chair. There were present: Alderman Harvey, J.P., Professor F. W. Newman, C. J. Darbshire, J.P., J. B. Whitehead J.P., Councillor C. Thompson, J.P., Councillor Milling, Councillor Harwood, Councillor J. B. M'Kerrow, Councillor T. Warburton, Councillor Livesey, Rev. W. H. Herford, Rev. James Clark, Rev. Mr. Leigh, Rev. C. N. Keeling, Rev. Brook Herford, Rev. J. T. Taylor, Rev. W. A. O'Connor, Rev. W. Caine, M.A., Dr. Smith, Dr. R. W. Ledward, Dr. John Walsh, Dr. Meachan, Robert Whitworth, James Boyd, Timothy Coop, Thomas Shirley, John Hodgson, William Heywood, William Brunskill, J. Thomas, Josiah Merrick, William Satterthwaite, Thos. Blakey, Edward Pearson, John Stewart, W. H. Barnesley, John Sugden, J. H. Raper, T. H. Barker, Henry Pitman, H. S. Sutton, Mr. Kenworthy, and others.

Mr. Thos. H. Barker stated that at a meeting of the executive council, held on Wednesday evening, a resolution was passed, of which the following is a copy :—

“ The executive council of the United Kingdom Alliance rejoice in the visit of Babu Keshub Chunder

Sen, which affords them a valuable opportunity to offer him a most cordial welcome and brotherly greeting. The executive avail themselves of the occasion of his presence in Manchester to tender their grateful thanks for the able and eloquent address delivered by the distinguished Hindu religious reformer, at the meeting in St. James's Hall, London, on the 19th May last, in which the principle and object of the Alliance were triumphantly vindicated by arguments and facts condemnatory of the pernicious and iniquitous traffic in opium and alcohol, conducted under legislative sanction, whether in India, Great Britain, or elsewhere."

Mr. Barker then read letters of apology from the Mayors of Manchester and Salford, Mr. Hugh Birley, M.P., Mr. Rylands, M.P., Mr. Hugh Mason, J.P., the Mayor of Rochdale, Mr. William Armitage, and others.

Mr. J. H. Raper, parliamentary agent of the Alliance, made a statement testifying to the valuable nature of the aid rendered by Mr. Sen to the cause of the Alliance, and giving an account of the present position of the Alliance question before the country.

Mr. Alderman Harvey said it afforded him great pleasure to be here on the present occasion, and to present to Mr. Sen the above resolution. He was sure there was no one in the room who would not endorse it. It was very satisfactory indeed to have in Mr. Sen an advocate of a measure for uprooting the evils which are causing annually such widespread desolation, and his help would be of incalculable value.

Baboo Keshub Chunder Sen, who on rising was received with great cordiality, said:—Mr. Chairman and Gentlemen,—As the guest of the United Kingdom Alliance, I feel myself in a peculiarly agreeable

position. And when I rise to acknowledge the cordial welcome you have so kindly afforded to me to-night, I must say I cannot do so in a cold formal manner. * I do so with all the warmth and earnestness of feeling that I have in my mind. It gives me peculiar gratification to find myself surrounded by men who are engaged in a really sacred and noble cause, who are in heart and spirit one with my countrymen, who sympathize with them in the greatest of all reforms needed at the present day both in England and in India. I feel that I am in the midst of a vast brotherhood, embracing the good and philanthropic men of both those countries, who encourage temperance, simplicity of life, purity of character,—in fact, all that ennobles and sweetens existence. (Cheers.) I have always looked upon the temperance question as the most important question of life. It is not to me a metaphysical or political problem; it is not one which we can solve by mere speculations conducted on principles of political economy. I look upon it as a great moral and religious question. It is one in which we are spiritually interested. It is God's command to us all to be temperate, and we must do all in our power to put down intemperance and promote temperance and sobriety amongst all nations. When Governments come forward to encourage intemperance, this evil really assumes appalling proportions, and it then not only kills individuals, but it kills nations and races outright. Power is a tremendous thing: when abused it becomes a frightful scourge, which can crush down nations in a moment; and when properly used by a good Government, it becomes the means of raising and purifying not only a few individuals, but a whole nation. The British Government has been invested by God with power over one

hundred and eighty millions of people in my country, and it is quite possible for that Government to trample under foot thousands and tens of thousands of souls, and to sacrifice their interest, both temporal and spiritual. Alas ! such a possibility has already in some measure been realized. The British Government has shown our people that for the sake of money great evils could be encouraged. I wish my countrymen could believe that such a thing was impossible with a Christian Government ; but no, things have come to pass which no longer allow this evil to be veiled from their eyes. They see clearly that the British Government is actuated by sordid motives of filthy lucre; and for the sake of a few millions of pounds, is really doing prodigious mischief by encouraging this great evil of intemperance in India. I am sorry to hear it said by some Englishmen in this country that the Hindus are not temperate; that the Government did not make them intemperate, but that they were so before the advent of the British Government. I should always stand forward to protest against this statement, for I do believe that my countrymen were always simple, and sober, and abstemious. Whatever a few individuals, or a few races here and there might do under the influence of the worst passions of the heart; or whatever the teachings and practices of certain exceptional Hindu sects may be, it is an admitted fact that, throughout the length and breadth of India, temperance forms the chief trait in the national character of the Hindu. It cannot be denied that the influence of the drinking habits of European residents in India, and the alarming number of liquor shops opened in the country under British administration, have introduced this dreadful evil there, and effected a sad change in

the tastes and habits of the people. What distresses me particularly is the progress of intemperance among the educated Hindus. I do not look with so much concern upon the corruption and spiritual and moral depravity of the low-caste poor Hindus; but when I see the educated men, in whom the hopes of the country are concentrated, going about as intemperate and drunken men, not only ruining their own selves, but doing all in their power by personal example to ruin others, then, I say, India has been visited with a catastrophe the like of which was never witnessed in our country. Famines and epidemics have often desolated India and carried off thousands in a few hours; but they are, in comparison, not such gigantic evils as intemperance is. It is really far more frightful than any other national calamity. People in England do not look upon this question in the same light in which we look upon it, for they stand at a great distance; they think that if a few hundred men begin to drink brandy or other intoxicating drinks they may kill themselves, but no harm will be done to the nation. They therefore allow their present system of liquor traffic to continue in that country; but they do not for one moment take into consideration, what must be regarded as a sound and well-tested principle, that if they do not amend matters in time this traffic will be, a few years hence, an established and indispensable item as a source of revenue in the Indian financial system, and it will be as impossible to touch the liquor traffic question then as they say it is impossible to touch the question of opium traffic now. (Hear, hear.) Lest that come to pass, is it not our duty to mend matters in time? (Hear, hear.) It is certainly necessary that means should be adopted in order that the Government may never be placed

under the unpleasant necessity of drawing revenue from the sins and sufferings of the people. Will that people be doomed to sin and death in order that the State may make money? The Government has no right to do this. This is a principle established by divine law and human law, and by Christianity, if Christianity is worth anything. (Cheers.) I have no faith in that Christianity, I must honestly and candidly say, which can teach a government to encourage the great sin of intemperance. (Cheers.) I do not agree with Christian missionary friends in India on many questions of Christian doctrines and dogmas, but I cannot understand how it is that they look with stolid apathy on the growth of this evil in India, and do not protest against this most iniquitous traffic. Are they not aware that intemperance makes men vicious and corrupt in every possible way—that it brings in its train a mass of corruption, sensuality, voluptuousness, crime, poverty, disease, and ultimately death? All these evils are being sown broadcast over our country by intemperance; and missionaries must confess that, in order to carry on their work, they must first save the people of the country from drink and death, or else their preaching is nothing, and their pulpits are ineffective. (Cheers.) It has been intimated that persons are beginning to come from India as missionaries to England. (Cheers and laughter.) I do not think I deserve the honour, nor would I ever feel justified in putting myself forward as an Indian missionary on English soil; but still I believe that, as every man has a mission, I am anxious to further the cause of temperance, of brotherhood, and good-will among men. (Cheers.) I wish I could be a missionary in such a holy cause. I hope God will give me courage and faith, and firmness of purpose and strength

of will, to consecrate and dedicate myself entirely to this great work. I feel that here at least, in this Temperance Hall, is a platform on which, removing all feeling of sectarianism and all sectarian distinctions, we can unite together and extend to each other the right hand of fellowship. When we are engaged in such a grand cause, we need not take into consideration our distinctive doctrines and dogmas; and, forgetting all differences of nationality and colour, let us make this our one great object—the promotion of temperance, sobriety, rectitude, and purity of character, and let us do all in our power, individually and unitedly, to spread those principles in all countries of the world.

Before I resume my seat, I think it necessary just to suggest a thing which occurs to me now; and that is, whether it is not possible to establish a system of communication between temperance friends in England and temperance friends in India. (Hear, hear.) We have in Calcutta, the metropolis of India, a society called the Bengal Temperance Association. A few years ago this Society was established, and, God be thanked, it has succeeded, during the short period of its existence, in establishing branch fraternities in different parts of the country—I believe more than thirty. We have also had periodicals and tracts with a view to disseminate temperance principles. Some time ago, at a public meeting in connection with this association, it was resolved to submit a memorial to the Bengal Government, praying for the appointment of a committee of inquiry to investigate the progress of drunkenness, and take such action as they might think proper. We waited for a few months, and at last the Bengal Government said, in reply to our memorial, that it did not think a committee of

inquiry at all necessary. We were thus left helpless and hopeless in the matter of exciting interest for the purpose of suppressing by legislative measures this frightful liquor traffic. Now, the Bengal Government, of course, had its reasons for declining to interfere ; but year after year the evil grows, and who is there in India to check its growth ? Neither the Bengal Government nor the Supreme Indian Government will come to our rescue. If hundreds have died, thousands will die, and, in the course of the next few years, the deaths will be counted by thousands. I can tell any honest man who has been to India that this is a fact, and I challenge those concerned to come forward and disprove this statement. Facts and figures, if properly collected together, will, I am sure, prove that this evil is growing, and assuming frightful proportions day after day, and the Bengal Association can do hardly anything beyond trying to exercise moral influence on the people, and certainly moral influence goes some way to check this evil—at least, to prevent temperate men from becoming intemperate. But without an act passed by the British Government to suppress the liquor traffic, we cannot possibly be sanguine in regard to the annihilation of this evil. It is, therefore, desirable you should strengthen our hands. One great thing my countrymen are looking forward to is the assurance, after my return to India, that the English people have resolved to strengthen the hands of all native Indian patriots and reformers, and to help them to check all abuses and evils, and promote the cause of Indian reform. (Cheers.) If you will kindly give me that assurance, I will communicate it to my friends. If you will tell me you are prepared to establish a system of hearty practical intercourse

and co-operation with the reform party in India, nothing, I say, could be more gratifying or encouraging to my countrymen. (Hear, hear.) You should exercise your influence upon Parliament, and supply us with your temperance literature; I beg to place this suggestion before you, that you may take it into serious consideration. I hope you will send us supplies of all tracts and pamphlets published in connection with the temperance movement, and I hope you will keep us always informed of the successful issue of your efforts in Parliament, and the gratifying results of your labours as individuals in the cause of temperance; and I dare say you will thereby greatly encourage my countrymen. (Cheers.) I hope, on my return to India, to convince my friends that they should not be in a hurry to imitate the English habit of drinking, for Englishmen, after many years' experience of the sad effects of that habit, are beginning to retrace their steps, and trying to imitate the Hindus, and that some are even giving up meat and becoming vegetarians. (Laughter.) The document you have put into my hands to-day will no doubt assure them of your unfeigned sympathy, and teach them to continue to be Hindus in respect to the virtue of temperance, and never to be converted into drinking Englishmen. (Loud cheers.)

A few questions having been asked of and replied to by Mr. Sen, Mr. Charles Thompson, J.P., moved that the best thanks of the meeting be given to Mr. Sen for his presence and address. Mr. Raper seconded this, and stated that the Alliance would co-operate with their Indian friends, as suggested by Mr. Sen, to the fullest extent in their power. The vote was passed with acclamation.

VISIT TO LIVERPOOL.

June 26th to July 14, 1870.

HAVING had to preach at the Strangeways Unitarian Free Church, Manchester, on the morning of Sunday, June 26, Mr. Sen only arrived at Liverpool in the latter part of that day. In the evening he preached at the Myrtle-Street Baptist Chapel to a large congregation, the building being crowded. His sermon, which lasted for about twenty minutes, was listened to with the deepest attention. Previous to its commencement, the Rev. Hugh Stowell Brown, Minister of the chapel, said:—

I have now the pleasure of introducing to you Mr. Sen. You have all heard of him and read of him. For my own part, I believe that he is a man whom God has raised up to do a very great and glorious work in India. He has, as you are probably aware, been warmly welcomed by many Christian people of various denominations in this land, and I am sure you will allow me to give him a very warm Christian welcome in your name on the present occasion. It is very possible—it is in the highest degree probable—that we shall not all concur with all the sentiments to which our friend Mr. Sen may feel it right to give utterance on this occasion, just as he would not concur with an expression of all our sentiments in regard to religion; but in this country we are accustomed—at all events many of us are accustomed, and the sooner all of us are accustomed the better—to hear with respect and

with candour opinions that differ from our own, and I am sure that Mr. Sen is the last man in the world who would willingly injure the feelings of any one of us in regard to truths in which we believe, and which we hold to be very dear. I feel that if I were in his country, and able to address his countrymen in their language, as he is to address mine in ours, I should think it a kindness to have the opportunity afforded me of addressing his countrymen, and of having facilities for doing so offered me. And so, on the broad Christian principle of doing unto others all things whatsoever I would they should do to me, I am very happy to be in the position on this occasion to afford such facilities to Mr. Sen. I hope that his visit to our town will be of service to himself and to us. He is a teacher, but, like every other teacher who understands his office and fulfils it, he is a listener too. We may learn something from him; he perhaps something from us. At all events, I hope that from his intercourse with us in Liverpool he may not receive any impression unfavourable to the religion that we profess, but that, on the contrary, he may find, as I trust he has found in other places, that notwithstanding the many diversities that exist amongst Christian people in regard to doctrine and in regard to ordinances, yet still the religion that we profess is a religion the spirit and the practical tendency of which are to learn Christ, to love Christ, to live Christ, to labour for Christ; and I am persuaded that our friend honours Christ far too highly to regard with feelings other than those of respect a religion that may be summed up in three words, "Christ is all." Receive, then, my dear sir, the assurance of our esteem, of our brotherly affection; for, to quote the language of one

of the very earliest preachers of Christianity, we too perceive that God is no respecter of persons, but that in every nation he that feareth Him and worketh righteousness is accepted of Him: And that you, sir, and that we all may be led further and further into the way of truth, and hold the truth made known to us in all firmness, yet in all charity—this is our desire and our prayer to God.

Mr. Sen then delivered his sermon, as follows.

“ Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—Matt. xviii. 3.

Nothing is so striking in the Gospel of Christ as the principle constantly and emphatically set forth of the absolute conversion and regeneration of the heart. Christ oftentimes warns us against hollow morality. We are taught not to rest satisfied with delivering ourselves from particular vices and impurities. Nothing short of a thorough renunciation of all manner of evil, nothing short of an absolute regeneration of the heart, will please Christ. It is inconsistent with the main and fundamental principles of Christ's ethics to rest satisfied with what the world calls virtue and honesty. There is a clear line of demarcation between the true principles of Gospel ethics and those principles of dry morality which are oftentimes prized very highly by worldly-minded men. If we are truthful and honest, if we are meek and gentle, if we do our business in this world according to principles of straightforwardness and veracity, we pass for good men, and perhaps great men, in the estimation of the world; but such things will not avail to secure for us seats in the kingdom of heaven. In order to enter God's holy kingdom we must not only cast aside this vice, or that evil trait in our character, but we must thoroughly

convert our hearts. There must be new life in us. The old man must be altogether put away, and our aspirations and feelings, our instincts and our thoughts, must be regenerated. We must not attempt to build virtue upon the old foundation of our animal nature, but we must annihilate the old nature, putting away all that is wrong and selfish and dishonourable in us, and enter into new regions of heavenly life. We must not try to bring down truth from God's holy mansions, and, with its aid, live in the midst of honesty and purity on earth, but we must enter into heavenly regions, and, while our bodies are on earth, our spirits must hold communion with our Heavenly Father. What is the condition, what is the true state, of regenerate life? In the text I have just read it is said to be the state of child-like purity—"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The idea of manhood, the strong characteristic which distinguishes men from children, is pride, self-sufficiency. Want of simplicity and of straightforwardness also forms another characteristic of what we call manhood; but we are in this passage strongly and emphatically warned against pride, against want of simplicity and frankness. We must pull down our pride and arrogance, and become as little children. We must become as simple, as gentle, as meek, and as pure-hearted as little infants. The infant knows nothing in this world except its father and its mother; it lisps in semi-articulate language with great tenderness the name of its father and its mother, and it recognises them and them alone. So must our hearts recognise our Heavenly Father as our all in all. There are, it is true, many relationships on earth dear and near to us, but our

true relationship, our abiding and eternal relationship, is that in which we stand to our Heavenly Father. The child recognises its parent, not through knowledge, not through philosophy, but instinctively. So our hearts, in a state of regenerate existence, instinctively recognise the Divine Father. Philosophy does not aid us, the help of scholarship is not necessary to us ; but religious instincts at once help us to perceive that He who encompasseth us, and is with us in our down sitting and uprising, who feedeth us and protecteth us, and who delivereth us from all manner of sin and iniquity, is really our Father and our Friend for time and for eternity.

There is another characteristic of little children; they are guileless. The world's temptations have no influence on them, for they know not the temptations of the flesh. The little infant looks about and sees the riches and treasures of the world, but its artless, guileless heart knows not what temptations are. Between the grass that fadeth and withereth and is trodden under feet by men, and the riches and treasures of the world, there is no distinction whatsoever in the eye of the little infant. To the infant riches are nothing; and so to the regenerate soul the riches and treasures of this world are as nothing. Not only does the little child ignore riches and treasures, but they can exercise no influence whatever on its tender heart. So with regenerate and pious sons of God: it is not with them a work of struggle and difficulty to come away from the influence of temptations, to overcome them and to become righteous. No; temptations are not temptations to those who have been regenerated. In vain does the world ply the feelings and inclinations of the regenerate man with all its allurements and

fascinations ; they fall flat upon his mind and heart. He does not for one moment feel moved or tempted ; and so with him there is no difficulty in overcoming these temptations. But those who have not been regenerated, those who desire to remain satisfied with mere honesty and morality, have not only every day, but every hour of their existence, to wage unceasing war with the passions of the heart and the lusts of the flesh. We have always to struggle with temptations, and on every occasion we have to overcome them with the aid of conscience before we can unfurl the banner of victory in our hearts ; but the regenerate man does not go through these struggles. With him there is no difficulty, no warfare, but as his body freely inhales the pure air of God's earth, so his soul freely and naturally inhales the pure air of God's kingdom. He is with God, and he lives in God. He is surrounded by God's holiness, by an atmosphere full of celestial purity, and his eyes naturally drink in God's light, and his heart naturally inhales purity. As children pass through this world without being moved or tempted, and as there cannot be any defilement in their little minds, so must the regenerate man go through the thorny paths of this world without being defiled or contaminated by the sins of this world. Though, therefore, we are grown-up men, yet we should not boast of our wisdom, of our virtue, of our sanctity. Rather let us pull down the edifice of arrogance and conceit which we have built up. Rather let us confess our unworthiness before God, and humble ourselves down to the dust under an overpowering consciousness of our sins and transgressions. Rather let us say we are as little children, groping in the dark in the midst of a wilderness, in search of truth, in

quest of God. Ten thousand temptations in horrid forms are every moment frightening us, and in alluring forms every moment trying to entice us away from the paths of purity; we have not energy or wisdom in us sufficient to overcome the influence of those temptations; and if in the spirit of humility—of child-like humility—we fall down at the feet of our Heavenly Father, He will certainly have compassion and pity on us. And with child-like trust may we recognise Him as our only Father, and Master, and Friend! May we be enabled to say that there is none on earth and there is nothing in heaven that we desire besides our God. Let our only desire be to live with our Father, as devoted and loving children wish to be always with their father. Let us not form abstract conceptions of the Deity, but let us go to Him with hearts full of filial trust as little children. Let us all feel that, whatever our doctrinal differences may be, we are children of the same Father. When we boast of our wisdom and scholarship, we are apt to enter into learned controversies and theological wranglings; but when we look upon ourselves as simply His children, of what avail is theology before God? Every man who desires and pants for admission into His holy temple must show that his heart has been converted. Let all men stand round His holy throne as little children, and when He sees that they are full of humility and child-like trust and simplicity, He shall spread his holy kingdom amongst them all, recognise them as His children, and make them into one everlasting family. All nations are pressing forward to that kingdom of heaven which is yet to come, for the Lord's kingdom is not behind, but before. If we have conscience within us and a thorough dependence on God's all-conquering grace

—if we believe, as we ought to believe, that He will save the prodigal son, and will receive him back if he is penitent and prayerful—then let us no longer despair, let us not faint or falter, but let us steadily march on, singing the name of our holy Father, and with hearts full of humility and meekness and gentleness, advance daily in order that we may all enter into His holy kingdom. Then there shall be no sorrow, no sighing, no controversy, no sectarianism, but all shall be received by God because of their conversion, because of their regeneration. Let us pray, then, to the Father of mercy for our regeneration, for the absolute purification and sanctification of our hearts.

Before closing the service, the Rev. Mr. Brown said he was sure the congregation would agree with him in regretting that Mr. Sen had been so brief in his very admirable discourse upon the important text which he selected as the topic of his remarks. However, he knew that Mr. Sen was suffering under some measure of fatigue and of indisposition, otherwise they would all of them have been delighted if he had extended to double or treble the length at which he had spoken the utterance of such sentiments as those to which they had had the very great pleasure of listening. He knew that it would be offensive to his friend in his presence if he were to say more. He rejoiced very much in having had the opportunity not only of hearing him himself, but of affording a number of the people of this town an opportunity of doing so, and he hoped many of them would avail themselves of the opportunity of hearing Mr. Sen in the hall of the Liverpool Institute on the following evening.

On Monday evening, June 27th, Mr. Sen

delivered a lecture at the Mount-Street Institute, on "The Religious and Moral Position of India." The Mayor, Mr. Alderman Hubback, presided, and the audience, which was a very large one, comprised members of most of the religious communities of Liverpool. The lecture was very warmly received. At a smaller meeting held on the following day, he gave an address of a somewhat similar nature, but as the occasion had a peculiar character of its own, the original report is here preserved without abridgment.

There was a highly interesting scene last evening, Tuesday, June 28, in that beautiful sylvan dell on the southern skirt of Liverpool, which is appropriately known as the Dingle. Some six to eight hundred persons, whose aspect betokened that prosperity had raised them above the needy, wage-paid classes, assembled in the dell which opens upon the river, and grouped themselves up the grassy slope in a knot around a swarthy evangelist from the far East, who had come to tell the white rulers of his native India of the progress of a momentous, albeit subtle, reformation which is going on amongst the one hundred and eighty millions of his kindred. Baboo Keshub Chunder Sen, the leader of the new religious movement in India, is a remarkable man. His appearance is striking, and, from an English point of view, is exceedingly intellectual and prepossessing; and, moreover, his manner and his matter in speaking alike command respectful attention. Attired in a costume which is more European than Hindu, added to his sharp, earnest, intelligent face, his nationality is not very apparent at a glance. As a speaker, his style is simple and natural; his pronunciation of English

is pure and exceedingly pleasing, being free from any taint of foreign accent; he is a thorough master of the grammatical structure of our language, apt in the use of its idioms, and apparently superior to what in his case might be an excusable weakness for the excessive ornateness of Orientalism. Indeed, the short address which he gave in the Dingle, in the sober calm of the gloaming, and amid the charming woodland environment, was fully worthy of the earnest and hearty attention with which the still multitude hung upon his words. The old days of the wandering apostles seemed to be revived in the scene. The address, which is interesting, politically as well as religiously, is given below, exactly as delivered, in order to afford a fair index to the mind of India's greatest native apostle. After a few words of introduction from the Rev. C. Beard, Unitarian minister, the speaker whom all had come out to hear stood forward, and, looking in silent contemplation on the crowd for some minutes, he commenced his address in a quiet, unimpassioned manner and clear ringing voice.

Mr. Sen apologized, in a serio-humorous strain, for his then state of health being unequal to the strain of much talking. The British people, he said, generally showed little compassion for the physical weaknesses of foreigners, as John Bull wished rather to "lionize" them whenever they could be got hold of. We are engaged in India, he said, in a very great work—a work which is developing itself year after year with increasing success; and I believe that through this work and its results, India and England will be drawn into closer intercourse with each other. For the Church which I represent has in it the elements of all that

is good and great in our country, and of all that is good and great in your country. It is the necessary result of English education. It may be described as the product of English enlightenment. The Brahmo Somaj, or National Theistic Church of India, has been made to grow on Indian soil through the reforming, civilizing, and enlightening agencies which are at work in that country under the British Government. But viewed from another standpoint, it will present to your eyes all the good influences which are found in Hindu books and in Hindu institutions. Thus in the mysterious ways of God's providence, this institution, the Theistic Church of India, unites the good things of the two nations, and forms them into one harmonious whole ; so that the more this institution progresses, the more we shall hope for the future of our country, and the more we shall hope to receive aid from you, which I hope also you will extend to us when you know the actual position and future prospects of this institution. (Hear, hear, and applause.) The great object we have in view is of course to deliver our country from idolatry and caste, and the many pernicious social institutions from which India has suffered for many centuries. In carrying on this work, we always try, in the first instance, to educate and enlighten our people, for we are always sure that if we can lay the firm substratum of a thorough, liberal, sound English education, and if we uprear on that the edifice of national reformation, we have no doubt that that edifice will be firm, strong, and lasting. (Applause.) The more we educate our people the more naturally do they take in every kind of reform—social, moral, or religious. The best missionary in India is English education. (Applause.) English schools and colleges are

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destroying idolatry, and paving the way for true reformation, so that if you help us in promoting English education and diffusing its blessings far and wide among the males and the females, among the rich and the poor, the high and the low, you will do us valuable service. One thing, therefore, I ask of you, and that is, to strengthen our hands by means of your sympathy and co-operation, that we may be enabled to promote sound liberal education among all classes of the Hindu population. Especially I would invite your attention to the work of the education and improvement of woman in India; for you must all admit that England would never have been what she is except for the education and improvement and emancipation of woman. If you give our ladies sound liberal education, you will give them that liberty which they ought to enjoy, and all the blessings of pure enlightenment and reformation. And when the ladies understand their duties and responsibilities, they will try to bring up their children in the love of truth and the love of God, so that not only will you open up the gates of true reformation, but you will perpetuate and render lasting all the good works that you have commenced; you will prevent the rising generation from going back to idolatry and superstition; by giving India good mothers and good wives you give India lasting reformation. There is another thing to which I should like to draw your attention, and that is the debasing and iniquitous system of liquor traffic that has been going on in our country for many years. (Applause, and some cheering.) Even the worst enemies of my country will admit that the Hindus, whatever their defects and shortcomings, and sins may be, are pious and devout, meek and gentle, simple and abstemious. He therefore sins against

man and God who encourages or promotes, directly or indirectly, intemperance and drunkenness amongst the natives of India. I am sorry to say that the British Government stands convicted before God on account of having kept up this iniquitous traffic, and thereby effected the moral and spiritual destruction of thousands of souls in our country. Not only does the system debase the people, degrading them mentally and morally, but it has actually been the cursed instrument of killing and sacrificing the lives of many energetic and promising young men in the country. I am glad to say that in all places I have up to the present moment visited in England, I have received enthusiastic cheers whenever I have protested against the liquor traffic and opium traffic in India; and I hope the strong tide of public English opinion will not rest in this country, but will go forth increasing its power, and in an impetuous and strong current go into our country and influence the British Government there. (Applause.) I hope the day is coming when England will be delivered from the great curse of the liquor traffic, and India also, my beloved country. (Cheers.) The great object of my visit to England is to excite, as far as possible, the interest of the English public in the political, social, and moral condition of my country. I have no other object in view. I know I am unworthy of the great task which I have undertaken; but still, God willing, and if you will help me, I am sure some results of a tangible and visible character will be achieved before I leave your country. I hope that at least you will feel a true and abiding interest in the welfare of my country. I do not want that cold speculative kind of interest which politicians may admire and statesmen may speak highly of. I want that warmth of heart, that

earnestness of purpose, that enthusiasm of spirit, without which it is impossible to bring about any national reformation. I want you to feel the great trust which has been placed in your hands by God Almighty when He committed India to your care. You cannot sacrifice the lives of my people—you cannot sacrifice their bodily lives, nor are you justified in sacrificing their souls. Take care of the souls and bodies that have been placed in your hands, for you stand accountable and responsible to the Moral Governor of the Universe for the welfare of the people whom you have been called to govern. I hope and trust most devoutly that England will day after day feel a growing interest in India. It is a difficult thing to rule a hundred and eighty millions of people, with endless diversities of languages, dialects, customs, manners, and religious institutions. If you satisfy one part of the community, you dissatisfy another part; if you try to do justice to one sect, you do an injustice to another. All successive Governors-General of India have complained of this; they have always found themselves unequal to the gigantic task of governing on principles of justice and mercy one hundred and eighty millions of souls; but if you are prepared to do your duty, I hope and trust that that merciful God who has called you to govern that nation will give you wisdom and strength, faith and piety, enough to rule our race properly; if not, India will not long be in your hands. You will be forced to leave India to herself; and we shall do our business in the best way we can. It is your duty, so long as you hold India in your hands, to act as trustees, rendering a due account to God for the way in which you treat the people in that country. (Hear, hear.) Let injustice, oppression, tyranny, and cruelty

cease; let us not find haughty Anglo-Indians in India treating the people of the country as if they were nothing more than cattle. I hope the day will come when you will try and respect the lives of the poor and unfortunate people among the lower classes of India—when you will come forward and treat them as your brothers and your sisters; then, and not till then, will you have done justice to all the people in that great peninsula. God help you! God bless you! I hope so long as you are politically connected with India you will discharge your spiritual and moral duties and responsibilities to that vast country conscientiously and honestly. May God be with you, and may He be with us, that there may be harmony between the two nations, that by mutual co-operation we may help each other, and bring about the material and moral well-being of the two nations! (Loud applause.)

The Rev. John Kelly (Independent), in moving a vote of thanks to Mr. Sen, said he supposed it would be very difficult to convene together such a number of persons with such a variety of opinions on many matters, and yet he ventured to affirm that they would all concur in the practical address to which they had just listened. He said it was their duty to unite as far as they could in endeavouring to help their friend to attain the great object he had in view, as nothing could be of more importance than putting an end to many of the practical evils that existed in India, some of which had been maintained by the British Government.

The Rev. C. Wicksteed (Unitarian) seconded the motion, and, in doing so, offered a hearty welcome to Mr. Sen.

Mr. Sen, in responding to the vote, which had been carried by acclamation, said:—I am much

gratified by the kindness with which you have heard me. I hope I shall never forget the interesting gathering which I have witnessed this evening. (Applause.)

The assemblage then dispersed.

After this address, Mr. Sen's strength broke down under the long strain of fatigue consequent upon many weeks of incessant mental exertion, and he had a severe attack of vertigo on the brain. The intelligence reached India through newspaper reports, and caused the utmost anxiety to his family and friends. Not being able to ascertain the exact nature of the complaint, they telegraphed to the Rev. Mr. Spears, Secretary of the British and Foreign Unitarian Association, who was kind enough to send an immediate reply, which greatly relieved their anxiety. Mr. Sen's friends felt profoundly grateful for the kind message, and for the care taken of him during his illness. Absolute rest was ordered for him by his medical advisers, and all his remaining provincial engagements were unavoidably cancelled. He was most hospitably and kindly nursed at the house of W. Dawbarn, Esq., of Aigburth, Liverpool, where he remained till the 14th of July. He then returned to London, but was obliged to be very sparing of his strength during the remainder of his stay in England.

A MEETING TO FORM A THEISTIC ASSOCIATION.

Wednesday, July 20, 1870.

A MEETING was held at the Freemasons' Hall, Great Queen Street, on Wednesday, July 20, 1870, at 7 P. M., for the purpose of definitely constituting a Theistic Association in London.

William Shaen, Esq., was voted to the chair. The objects of the proposed Society will appear from the following resolutions passed at the meeting:—

“That, in the opinion of this meeting, it is desirable to form a Society to unite men, notwithstanding any differences in their religious creeds, in a common effort to attain and diffuse purity of Spiritual Life by (1) investigating religious truth, (2) cultivating devotional feelings, and (3) furthering practical morality.

“That, in the opinion of this meeting, it is desirable that the Society should correspond without delay with similar societies in India, America, Germany, France, and elsewhere, assuring them of our sympathy and fellowship.”

In introducing the resolution with which he was entrusted Babu Keshub Chunder Sen said:—

Sir,—I have always felt strongly the importance and necessity of establishing spiritual fellowship and union among all classes and races of men. That there should be political and social differences among mankind is not at all surprising; but that men and women should fight with each other in the name of religion and God is really painful and surprising. The true object of religion is to bind mankind together, and to bind them all to God. If

we see that in the name of religion, men, instead of promoting peace on earth and good-will among men, are trying to show their antagonism and animosity towards each other, then certainly we must stand forward with our voice of protest, and say that religion is defeating its own legitimate object. I have always been distressed to find in my own country how many of the Hindu sects in India fight with each other, and how they combine to war with Mahometans and Christians, whom they look upon and hate as their enemies. It is far more painful to see how that spirit of bitterness and sectarian antipathy has been persistently manifested towards the Hindus by many professing Christians. None preached so eloquently and so ably the doctrine of the true love of God and the love of man as Jesus Christ. It is, therefore, extremely unpleasant to us to see those who profess to be his disciples hate the Hindu as a heathen who has no hope of salvation, and who has not one single spark of truth in his own mind. Narrowness of heart has oftentimes its origin in narrowness of creed. Men hate each other, men contaminate their hearts with sectarian bitterness, because they believe that there is no truth beyond the pales of their own denominations and churches. This is a fatal mistake, and to this may be attributed all those feelings of bitterness and mutual recrimination which have converted the religious world into a painful scene of war and even bloodshed. Religion is essentially universal. If God is our common Father, His truth is our common property. But the religious world may be likened to a vast market, where every religious sect sells only a portion of truth. Religion is many-sided; but each individual, each nation, oftentimes adopts and represents only one

side of religion. In different times and in different countries, therefore, we see not the entire religious life of humanity, but only partial religious life. The Hindu represents religion in his own peculiar way; the Christian in his. The men of the first century represented religion in their own way, according to the circumstances in which they lived; and so the men who are blessed with modern civilization represent religious life in their own way. If we desire to adopt religious life in its entirety and fulness, we must not, we cannot, reject or ignore any particular nation or any branch of God's vast family. If we embrace all nations and races; if we can take in all religious scriptures, all so-called sacred writings; if we are prepared to do honour to all prophets and the great men of all nations and races; then certainly, but not till then, can we do justice to universal and absolute religion as it exists in God. To prove true to Him, to prove true to humanity, we must do justice to all the departments of man's religious life as they are manifested in different ages and in different parts of the world. The English Christian has no right to hate the Hindu 'heathen'; nor has the Hindu heathen any right to treat the English Christian with sectarian antagonism and hatred. They must embrace each other in the fulness of truth and in the fulness of brotherly love. I rejoice heartily to see such a thing foreshadowed in the constitution of the Society about to be organized. I feel that modern nations and races are getting their eyes opened to the catholicity of true religion, after centuries of spiritual despotism and sectarian warfare. Men are beginning to feel that, in order to be true to nature and true to God, they must cast away sectarianism, and protest against spiritual

tyranny, and kiss freedom and peace. The object of this resolution is to bring together religious men in India, America, Germany, France, and in other parts of the world, into one Monotheistic brotherhood, so that they may all recognise, love, and worship God as their common Father. The time has come when such a movement ought to be practically organized, when all nations and races should be brought together into one fold. English Christians ought to extend their right hand of fellowship to my countrymen, and my countrymen ought to extend their right hand of fellowship to all those who stand beyond the pales of Hindu orthodoxy; so that, while they differ from each other on certain dogmatic questions of theology, they may still recognise each other as brethren, and show their preparedness to vindicate the unity of the human race in the face of the existing conflict of theological opinions and dogmas. It is impossible to establish unanimity of opinion among mankind, and those who have tried to bring about such unanimity have always failed. I hope, therefore, the friends and promoters of this movement will not commit that great mistake. Let individual liberty be recognised: let individual rights be fully vindicated and respected; but still at the same time, while we recognise differences of opinion, let us feel, and let us declare, that it is possible to have a common platform of action, where we can exchange our sympathies with each other as brethren.

There is another mistake which I hope this Society will not commit, and that is, to assume an arrogant and hostile attitude towards existing sects. We should always assume a humble position. We must stand at the feet of all those who have gone before us, who have left for our enjoyment precious

legacies of religious life and religious thought. All honour to such men. Hindus, Christians, Chinese, Buddhists, Greeks, and Romans—men of all nations and races—men of all ages—who have in any way laboured successfully to promote the religious and moral and social amelioration of mankind, are entitled to the undying gratitude of all succeeding ages. In organizing a Society like that whose formation we contemplate at present, we feel morally constrained to honour those spiritual and moral benefactors to whom we owe “a debt immense of endless gratitude.” At their feet we sit to-day, and to them we desire to offer our hearts’ thanksgivings, and we desire to recognise them individually and unitedly, as our friends and brothers, who have directly or indirectly brought us into that position in which we feel enabled to establish and organize a Society like this. It is on account of the light which we have received from them through succeeding generations that we are prepared to come forward to-night and stand before the world as a Theistic brotherhood. We cannot dishonour them; though they belong to different nationalities, though they may be of different times and races, we cannot for one moment dishonour them. We cannot with pride and arrogance say we do not owe anything to the Christian Scriptures, we owe nothing to the Hindu Scriptures, we owe nothing to Confucius. We owe much to all these sources of religious revelation and inspiration. Our attitude, therefore, must be an attitude of humility towards those who have gone before, an attitude of thankful recognition; and towards existing Churches also we must assume the same attitude. If there are friends around us who think it their duty to criticize severely our proceedings, to hold us up to public

derision and contempt, they are quite welcome to do so ; but let us not, as members of this Society, for one moment cherish in our hearts unbrotherly feelings against them. Our mission is a mission of love, and good-will and peace. We do not stand forward to fan the flame of religious animosity, but our desire is to extinguish the flame of sectarian antipathy, so far as it is possible for us to do so. We go forth as ministers of peace ; we shall love all sects. Christians and Hindus we shall look upon as brothers, as children of the same Father. Their books we shall read with profound reverence ; their priests we shall honour with thanksgivings ; and to all those around us who desire to treat us as men who have no hopes of salvation, even to them we must show charity and brotherly love. I hope, therefore, not a single member of this Society will ever think it right or honourable to manifest a bitter spirit of sectarianism towards any religious denomination. There are in England at present, I understand, nearly three hundred religious sects into which the Christian Church has been divided. That such a thing should exist in the midst of Christendom is indeed painful, I may say frightful. Let us do all in our power to bring together these various religious denominations. I do not see why we should not exercise our influence on Christian ministers to exchange pulpits with each other. Why should not the people of one congregation visit the church of another congregation ? Why should not the various preachers of the Christian Churches try to harmonize with each other ? Christian people sometimes go the length of thinking that the whole of religious life is monopolized by themselves. During my short stay in this country I have been struck with the fact that

English Christian life, however grand and glorious it may be—and it certainly is so in many of its aspects and features—is sadly deficient in devotional fervour and enthusiasm ; deficient in feelings such as those which a deep and trustful reliance upon a personal and loving God alone can inspire, support, and sustain. Something like that is to be found in India. I do honestly believe that in India there is such a thing as spirituality. In England there is too much materialism. That is my honest conviction. If England and India were to unite and receive from each other the good things they ought to receive from each other, we should be able to form a true Church, where spiritual fervour and the activity of material civilization would harmonize, and form the unity of religious life. Whether, therefore, we come to England, America, Germany, or France, or any other country where similar religious movements are going on, we ask them to co-operate with us ; we ask the whole world to treat us as fellow-disciples, to give unto us all the good things they possess and enjoy for our benefit, that we may thus collect materials from all existing churches and religious denominations, in order, in the fulness of time, to construct and uprear the future Church of the world.

I have always been an advocate of the glorious principle of religion which is summed up in these two great doctrines, the Fatherhood of God and the brotherhood of man : and so long as I am enabled to work, whether here or in my own country or elsewhere, it shall be my duty to speak, and feel, and labour in such a way that not only my own countrymen may, under the guidance of God's spirit and with God's help, be brought into one fold, but that all nations and races, so far as is

possible with my humble resources and powers, may be influenced to feel the necessity of forming themselves into one vast family. Oh! may that blessed day soon come when the earth, untrod by sect, or creed, or clan, shall own the two great principles—the universal Fatherhood of God and the brotherhood of man! I beg to propose this resolution to the meeting:—“That, in the opinion of this meeting, it is desirable that the Society should correspond without delay with similar societies in India, America, Germany, France, and elsewhere, assuring them of our sympathy and friendship.”

SPEECH AT THE VICTORIA DISCUSSION SOCIETY ON WOMEN IN INDIA.

Monday, August 1, 1870.

At the monthly meeting of the Victoria Discussion Society, held at the Architectural Gallery, Conduit Street, London, on Monday, August 1, 1870, the chair was taken by Baboo Keshub Chunder Sen.

Miss Wallington read a paper entitled, "Women as they are supposed to be, and women as they are,"—which was followed by a discussion in which several gentlemen and ladies took part. Miss Faithfull then reminded the meeting of Mr. Sen's efforts for the good of his own country, especially with respect to women, and concluded by saying, "I may therefore state on behalf of this Society, that we await with extreme interest the statement which Mr. Sen has kindly promised to make to us respecting the condition of women in India; and we shall greatly value his opinions as to the best method of forwarding their moral and intellectual enlightenment." (Cheers.)

The Chairman, who was warmly received, said:—It may appear somewhat singular that a Hindu should preside at a meeting of your Society. It has been said that my countrymen altogether deny the rights and privileges of women. Now I do not think that such a statement is true, although I believe there are certain facts connected with the

present state of Hindu society, which may justify some measure of reproach of this kind. India to-day is not what she was in ancient times, and if we see anything in India which is sad, painful, or discouraging, we must not rush to the conclusion that Indian society is altogether depraved. Time was when men and women freely mixed with each other in society in India, when celebrated ladies solved mathematical problems, and evinced the deepest interest in mathematics and science generally; when Hindu ladies entered into interesting conversations with their husbands on religious and moral questions, and when ladies not only received high education, but even came forward and selected husbands for themselves! (Laughter.) But those days are gone. However, it is quite clear that in ancient times Indian women sometimes enjoyed an amount of liberty which would not be considered quite warrantable in civilized England at the present moment. Hindu society is now in a sad condition owing to idolatry and caste, and a number of most demoralizing and mischievous social customs and institutions. The people, both men and women, have fallen into a low state, so much so that it is impossible to recognise in the modern Indian the noble soul of the ancient Hindu. What do we see in India to-day? You see Brahmins who have more than seventy wives. There is a humorous popular drama in Bengal, in which one of these husbands of seventy wives is represented as passing through the streets one day, and meeting a boy, who approaches him and addresses him as "father." The old man, confounded and somewhat indignant, denies his fatherhood, but the boy perseveres in his statement. At last it strikes this old Brahmin that it may after all

be true, and he instantly refers to a bundle of papers which he always takes care to carry about with him, and goes through the long list of his wives, until he is satisfied that the statement made by the boy is true. There is another injurious custom, which makes an old man of eighty marry a little girl of five years. This is shocking and pernicious in the extreme, but such things are common in Bengal, and in other parts of the country. Then there is the custom which prevents a Hindu widow from remarrying. Once a widow, she is ever a widow. Not only is she not allowed to marry again, but she has to pass through endless mortifications and penances of the most painful character. Her condition is really pitiable, and excites the commiseration of every feeling heart. Thus the marriage customs which prevail in India are injurious in a variety of ways. Immediate reform is needed. Widows must be allowed to remarry, and to have the privileges which are accorded to them in other countries. They must not be made to submit by force and pressure to a state of things which they do not themselves like, but which, for the sake of attaining a false heaven, they so often submit to. The custom of early marriages ought to be abolished, and men and women should be permitted to marry only when they are of marriageable age. Bigamy and polygamy should be suppressed, if possible, by legislative enactment. But there are other things that can only be put down by the operation of personal influence, and by the publication of books, pointing out the evils which must result from objectionable customs. The root of all this mischief is the want of enlightenment. If Hindu ladies received a proper amount of enlightenment, they would themselves raise a voice powerful enough

to suppress those great evils. The victims not only suffer, but they suffer oftentimes with great patience and forbearance, and with willing hearts. When a widow is not allowed to remarry, she thinks it is the will of Heaven that she must be doomed to perpetual widowhood. When women do not receive the blessings of true enlightenment, they think they ought not to aspire to enjoy those blessings, because they are taught it is Heaven's wish that they should remain in the midst of the darkness of ignorance. It is necessary, therefore, to raise up the spirit of Hindu women, and stimulate their curiosity, and excite their taste for nobler and higher things. When we succeed in dispelling the gloom of ignorance which now broods over the length and breadth of the country, when we succeed in uprooting all those prejudices and superstitions notions which keep the women of India in a state of moral, spiritual, social, and intellectual subjection, we shall succeed, indirectly though it may be, in opening ten thousand flood-gates through which the stream of truth will flow, diffusing the blessings of purity and peace. If it be said that what we see in India at the present moment is the result of Hinduism, and that the Hindu ladies submit to ignorance because they have always been told by their own Scriptures to do so, I can only say there are passages in those Scriptures which inculcate other principles. It is there said that the husband should always try to please his wife, "with wealth, dress, love, respect, and sweet words." The Hindu husband, you see, is enjoined, not only to love, but to respect his wife, and love and respect are the proper feelings which men everywhere should cherish towards women.

It has been said that Hindu legislators in ancient

times did not show any anxiety for the education of girls. Now it is written in the Hindu Scriptures that parents should train up not only their boys, but also their girls, with great care. I have only to quote another passage in order to refute the charge which has oftentimes been brought against the Hindu nation. It has been said that early marriage has been inculcated in the Hindu Scriptures. Here is a passage that will show the inaccuracy of that statement—"So long as a girl does not know how to respect the husband, so long as she is not acquainted with true moral discipline, so long the father should not think of getting her married." These passages clearly and distinctly show that Hindu society, as it at present exists in India, is not what it ought to be according to the religious books of the nation. There can be no doubt that the country has fallen from the high position which it occupied centuries ago. It is not true that absolute and complete seclusion of the female sex prevails in all parts of India. We see it to a lamentable extent in Bengal, but in the Punjab, and Bombay, and to some extent in Madras, the women enjoy a large amount of liberty. Though there are some very sad things connected with the present condition of female society in India, I am bound to say that there are some very good things also to be found amid the relics of ancient female society. There are arts and sciences which prove that ancient Hindu ladies were truly great and noble. As regards devotion to the husband, I do not think they yield to any nation on earth, and in regard to modesty, gentleness, serenity of temper, and absolute devotion to the interests of the husband, even at the present moment in India these characteristics are still preserved. In promoting the reformation of Indian

female character it is necessary then that we should gather together, and not neglect, these good materials. With all my respect and admiration for civilization as it prevails in England, I have always been foremost in protesting against the demoralization of India by importing English customs into it. (Cheers.) Though I can respect learned, intelligent, philanthropic and generous-hearted ladies in England, I could not for one moment persuade myself to believe that for the interest of India I ought to introduce their peculiar customs and usages. The growth of society must be indigenous, native, and natural. (Hear, hear.) Foreign customs must not be forced upon us. Our women have elements of character which are really noble and good, and these ought to constitute the basis upon which we should raise the superstructure of reformed female society. (Cheers.) It has been said that women in England should not have what are called women's rights, and this evening I have had the opportunity of listening to the arguments on both sides. I feel puzzled, and, perhaps, I may say with Sir Roger de Coverley, much may be said on both sides. We should not certainly keep up that unpleasant agitation which many people seem to delight in. We should express our feelings without bitterness or animosity. If women think it is their duty to do certain things, why should men seek to prevent them? (Cheers.) Men do not wish that women should at all interfere with their freedom of action; then why should women allow men to interfere with theirs? As to the question whether men are morally superior to women, or women morally superior to men, I say still, much may be said on both sides. Let us settle the matter by admitting that

men are superior in some respects, and women superior in others. (Laughter.) That I think would be an amicable settlement of the whole matter. In all that is manly and vigorous men excel, and must continue to excel, but in all that is soft, and tender, and gentle, women must continue to surpass men. It is the combination of the various elements that constitutes true manhood. It is in the union of these qualities that true moral excellence is to be found. (Applause.) I would proscribe and denounce class legislation and class agitation. Why should we get up an exclusive movement for the purpose of obtaining women's rights, so-called? If women are fit, they must have their rights and privileges. I do not see why they should be excluded from positions which they are entitled to, and which they are fitted to occupy. If they are not fit they ought not to occupy them, but if they are fit, then let their fitness be proved, and vindicated and declared throughout the length and breadth of the land. It has been said that man is a noun, and woman simply an adjective that agrees with the noun. I believe, however, the case is otherwise. Whatever the theory may be, practically man is a noun, and a noun of the masculine gender; but he is a noun in the objective case governed by the active verb woman. (Laughter.) Practically women govern men all over the world. You or I may not admit it openly, and some of you may make vehement protestations to the contrary, but what is the actual state of things? In India, ninety-nine husbands out of every hundred are practically governed by their wives. Is not that the case in England too, and in all civilized and refined countries? From early infancy to mature age, the influence of mother, sister, wife, and female society generally,

has always continued to be felt and prized. By their gentle, soft, sweet temper, women exercise an irresistible influence over men. If, then, we must be governed by women, are we to be governed absolutely in all matters? No. In those things wherein man excels woman, let man's voice be heard; where woman excels man, let her voice be heard. The true prosperity of society depends on the harmony of the sexes. It is necessary, therefore, whether we look to India or to England, that we should always try to bring the two together, and allow them to consult each other's interests, so that in the end we may have the valuable suggestions and the active philanthropic labours of both. I wish to say a few words more about India before I resume my seat. I am glad you have given me the opportunity of addressing you, for this is a ladies' society. I want your help. I have addressed meetings of men in various parts of the country, and have besought them as humbly as I could possibly do to help India. I now have the honour to make an urgent yet humble appeal to you English-women—I may say English sisters. I sincerely and earnestly call upon you to do all in your power to effect the elevation of Hindu women. I dare say many of you have read in books in what way Hindu women may be helped by you. The best way in which that help can be given is for some of you to embark on the grand and noble enterprise of going over personally to that great country, and looking after the state of things there. A noble-minded and kind-hearted lady went to India a few years ago in order to promote the work of female education. Miss Carpenter's name is familiar to you all. Why should not some of you follow her praiseworthy example? I say this because the work

that requires your aid and co-operation is urgent. At the present moment a thousand Hindu houses are open to receive and welcome English governesses—well-trained, accomplished English ladies, capable of doing good to their Indian sisters, both by instruction and personal example. And what sort of education do we expect and wish from you? An unsectarian, liberal, sound and useful education. (Cheers.) An education that will not patronize any particular church, that will not be subservient or subordinated to the views of any particular religious community, an education free, and liberal, and comprehensive in its character, an education calculated to make Indian women good wives, mothers, sisters, and daughters. Such an education we want for our ladies, and are there no feeling hearts in England capable of responding to this exhortation and invitation? I speak to you not for one, not for fifty, but for millions of Indian sisters, whose lamentations and wails penetrate the skies, and seem to come over to England at the present moment to stir up the hearts of their English sisters. Shall we hear those cries and lamentations with hearts of steel? Shall we not weep over this scene of spiritual and intellectual desolation that spreads far and wide over that once glorious country? Will you not come forward and say—"We will part with our substance if we cannot go over personally, but we who can go over personally shall go, for our Heavenly Father calls upon us to undertake this noble mission?" A noble mission decidedly it is, to go across the ocean and scale hills and mountains, to surmount difficulties and to risk health, in order to wipe the tears from the eyes of weeping Indian sisters, to rescue them from widowhood, from the evil customs of premature marriage, and to induce them

to feel that there is something higher and nobler for them to aspire to.

My business this evening is to tell you, that in her distress India asks you to come over and help her. The Government is trying to do what improved legislation can to crush and exterminate noxious customs. Philanthropic men have gone there to promote liberal education among the men; and now if Englishwomen are ready to vindicate what are called women's rights in England, if they can make platform speeches, let them show that their views and sympathies are not confined within the limits of this small island. This is a Society where I am especially entitled to bring forward this appeal. I trust that I have not spoken to the walls, but to the generous hearts of men and women, who will combine to do what they can to help their Indian sisters. Religiously we are doing a great work by giving a better and purer religion to the people. Many of our ladies are giving up idolatry and superstition. In many Hindu houses the idols have ceased to receive homage, and the ten thousand gods and goddesses of the Hindoo Pantheon are no longer treated with respect. This is cheering, and encourages us to hope that though India to-day is a fallen nation, higher and higher she will ascend until she arrives at the high position for which she is destined. When you have given us the help for which I ask, England will have done her duty towards India. (Cheers.)

Mrs. J. Robertson moved a vote of thanks to the Chairman.

Miss Faithfull announced that if any one wished to respond to the eloquent appeal which the Chairman had made, she would be only too happy to receive communications.

INTERVIEW WITH THE QUEEN.

Saturday, August 13, 1870.

MR. SEN had the honor of a private interview with his sovereign on Saturday, the 13th August. On the 9th the Duke of Argyll wrote to him the following message:—"Dear Mr. Sen,—Col. Ponsonby, the Queen's Private Secretary, has written to me that if you go down to Osborne on Saturday next, the 13th, Her Majesty will see you. I recommend you to take the 8-10 A. M. Train from Waterloo Bridge, to Southampton. There is a steamer in connection with the train, and you are landed at Cowes, whence you can take a fly to Osborne." On the appointed day Mr. Sen, accompanied by an English friend, proceeded to Osborne. On reaching the royal residence he was very kindly received by Colonel Ponsonby, with whom he had a pleasant conversation on several subjects, mostly relating to India, and particularly on the Native Marriage Bill, in which Colonel Ponsonby seemed to take much interest. Mr. Sen was then taken round the corridor to see the drawing-room and other elegant apartments, and a vegetarian luncheon was kindly provided for him. At the appointed hour he was taken to the drawing-room in which he was to see the Queen, where Her Majesty and the Princess Louise soon came in. Her Majesty expressed much satisfaction at the progress of female education in India, and the improvements made in several respects by her Indian subjects in consequence of

the spread of English education. She was glad that the *suttee* had been abolished, and she showed great concern for the miserable condition of Hindu women. Both the Queen and the Princess were glad to hear that India is a great field for philanthropic labours, and that Mr. Sen had requested many of his lady friends in England to go thither to undertake the work of female education. Mr. Sen had brought with him two likenesses of his wife, one of them being a large and delicately-painted photograph, showing the full Hindu dress. These portraits were graciously accepted by the Queen and the Princess; and Prince Leopold sent to request Mr. Sen's autograph.

On the 23rd August, Colonel Ponsonby wrote to Mr. Sen from Windsor, saying:—"I can assure you that the Queen was much pleased with her conversation with you, and Princess Louise took much interest in the subject you spoke about." A few days afterwards the Queen and Princess Louise honored Mr. Sen by expressing their desire to have his photographs. Their kind wish was conveyed to Mr. Sen in a letter from Major General Sir T. M. Biddulph, in which he said:—"He has been desired to intimate to him (Mr. Sen) that it would be gratifying to the Queen and to Princess Louise to possess Photographs of him if he would not object to send some." Before Mr. Sen left England, the Queen further showed her kindness by presenting him with a large engraving of herself, and with her two books (the "Early Years of the Prince, Consort" and her "Highland Journal"), the value of which was enhanced by the following inscription in each volume, in her own hand-writing: "To Babu Keshub Chunder Sen, from Victoria Rg. Sept., 1870."

RECEPTION IN EDINBURGH.

Friday, August 19, 1870.

ON Friday, August 19, Babu Keshub Chunder Sen delivered an address, under the auspices of the Philosophical Institution, in Queen Street Hall, on the religious and social condition of India. There was a crowded house to welcome him. Mr. William Smith, Vice-President of the Institution, occupied the chair; and amongst those present were—Professor Swan, St. Andrew's; Professor Balfour, Rev. Dr. Cairns, Berwick; Rev. G. D. Cullen, Rev. R. B. Drummond, Rev. Moody Black, of Benares; Dr. John Muir, Dr. Findlater, Dr. Littlejohn, Dr. Bishop, Bailie Miller, Councillors Mossman and Bladworth, Mr. George Hope of Fentonbarns, Mr. J. Burnet, advocate; Mr. D. Scott-Moncrieff, W. S.; Mr. J. Gardiner, S.S.C.; Mr. C. Home Douglass, C.A.; Mr. E. Baxter, Mr. T. Knox, Mr. W. Bell, Mr. Paul, &c.

The Chairman said—In the absence of Sir Alexander Grant, who had undertaken to preside on this occasion, it has unexpectedly devolved on me to take this chair, and to introduce to you personally one whom you must all know already by reputation—by the reputation of a noble and illustrious character. (Applause.) We have had many opportunities in this society of listening to accounts of interesting and important achievements in scientific discovery, in historical research, and in literary criticism; but never, until now, has an occasion

been presented to us of hearing from the lips of one who is himself directly engaged in the great work of which he is to speak, an account of what cannot be described as less than a national effort for the spiritual regeneration of a great heathen nation. (Applause.) We cannot wonder that throughout the southern part of the kingdom our distinguished visitor has been welcomed by a warm and sympathetic acclaim from all sections of the community, and that men of every shade of religious belief have joined in offering him the right hand of fellowship. (Applause.) We in Scotland must not be behind our southern friends in this good work of sympathy and encouragement. (Applause.) Scotland has many bonds of interest and attachment to India—a Scot in India is almost a Scot at home—and we must endeavour to make our illustrious friend feel that here among the Scottish people, though far from his native land, he is not a stranger but a fellow-citizen. (Loud applause.) We must show him, too, that we take a profound and sympathetic interest in the beneficent work in which he is engaged—a work which stands in noble contrast with the shameful and revolting spectacle presented at this moment on the Continent of Europe as the result of eighteen centuries of Christian civilization. (Applause.) If I may be permitted to recall the words which were addressed to you from this platform in November last by one for whom the hopes and disappointments of this life are closed for ever—words which for us must ever remain invested with a sad and solemn interest—I would say with M. Prevost-Paradol—“For myself, I am rather inclined to consider the truly enlightened part of each people as a portion of a certain noble nation without

a name, whose citizens, untied by blood but united by spirit, are scattered all over the earth, with the duty of feeling always for each other, and of helping each other for good." (Applause.) Ladies and gentlemen it is as a fellow-citizen in that anonymous but living nation of well-wishers to mankind that I invite you now to offer a cordial welcome to Scotland to the illustrious man who is about to address us, and to join me in wishing him a hearty God-speed in his truly Christian enterprise, being well assured that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." (Loud applause.)

Babu Keshub Chunder Sen, who was loudly cheered on rising, said:—Mr. Chairman, I thankfully appreciate the kind words with which you have introduced me to this meeting. They embolden me, however unworthy I may feel I am of the position which I occupy to-night. It is interesting to observe the present religious and social condition of India. The eye, and no less the heart, loves to expatiate on the solemn sublimity of the spectacle of an ancient nation advancing under the enlightening and civilizing influences of the present day. In that remote country and in that vast peninsula we see the union of the East and the West—the union of the past and the present. It is this which invests the subject with peculiar interest, and, I may add, renders it profitable and instructive to us all. In that great country, we find the results of an ancient civilization lying side by side with the achievements of modern thought and refinement. The mists of superstition and idolatry are vanishing before the light of modern science. We see schools and colleges multiplying throughout the length and breadth of the land.

Idolatry and caste are being imperceptibly undermined by the effects of English education. The people are hankering after, and in many cases successfully achieving, a better and more improved social and domestic economy. Thus, intellectually, morally, and religiously, the country is making great strides, to say nothing of material improvement—for we see already, spread over the length and breadth of the country, a vast network of railways and telegraphs, and neglected wastes are being converted into smiling fields, and intercommunication with distant races is being established. But is not all this, one may ask, “the baseless fabric of a vision?” Is it not the false glitter, the temporary gloss of mere outward and borrowed refinement? Is the work of reformation that is going on in India really abiding and permanent, or is it only the innovation of the moment? A few individuals may have received education; but may they not one day go back to the ancient system of things, forget the effects of education, and obliterate the influence of modern civilization? I would not for a moment rejoice in the work of Indian reformation were it but the importation of foreign customs and manners—if it were merely the outward and temporary gloss of borrowed civilization. It is certainly interesting to see a number of flower-pots, but the question is—are the beautiful flowers that we see, permanent—have the plants struck their roots deep into the country’s soil? Is civilization an indigenous growth of the country, or has it been forced upon the people of India? Anything that is forced upon a nation, however good and grand it may be, does not and cannot last long. (Applause.) True reformation, in order to be lasting, must come from within. (Applause.) The English people are trying

to carry into India the machinery of the present day with the view of more effectually and rapidly developing the physical resources of the country; and thus able and efficient teachers are going forward with the view of cultivating the intellectual and moral resources of the country. The results already achieved are indeed wonderful; but still the question stares us in the face, whether after all we have succeeded in planting in the country a radical and abiding civilization. Many are apt to congratulate themselves on anything that is new and good; but we, natives of the country, must look into the depth of the matter. We cannot congratulate ourselves upon those excellent things which float always on the surface of society. We must go down in order to see whether there are pearls below. It is true that to-day India sits in a state of abject humiliation at the feet of modern nations, and is content to receive lessons which she ought to receive, which she cannot reject for her own interest. But yesterday, what was she? Though in her infancy in relation to modern civilization, she was in ancient times the parent of a more grand and sublime civilization. When your ancestors were enveloped in the darkness of ignorance and barbarism, my ancestors boasted of a really grand civilization. (Applause.) The ancient Hindus had a better literature, better scientific ideas, and better and purer social and domestic customs and manners. They had better education and enlightenment amongst themselves, at least amongst the higher and middle classes. They had no idolatry—no idol-worship—no caste distinctions to fetter them—no priestcraft to keep them down in a state of spiritual destitution and slavery. (Applause.) My countrymen in ancient times were famous

for their philosophy and even theology. But to-day, India's face is changed. She is not now what she was centuries ago. Superstitious and idolatrous notions crept in. It was found that the people could not be made to climb up to true conceptions of a personal and spiritual God, and hence idol-worship was invented and fabricated by crafty priests. Distinctions of caste were established. The liberty which was accorded to women was withdrawn under the rule of the Mahometans, so oppressive and tyrannical they were. And so, in the course of time, under an ignorant and bigoted priesthood, and under Mahometan misrule and oppression, even the last vestiges of the ancient civilization of India seemed well nigh obliterated. So to-day India is looking forward to you, and to all civilized nations in the world for help, in order that she may regain her former greatness. In regard to India, therefore, you must not look only into her condition to-day, but travel back in imagination thousands of years, and see what she was in the ancient times of primitive Hindu simplicity and purity. ("Hear," and applause.) Even in the earliest books of the Hindus, the Vedas, which must be regarded as the earliest record of Aryan faith—even in them you find glimpses of high moral and religious truths which are unmistakable—not duly formed and organized religious thought, but the crude instincts and aspirations of the human mind, in a state of religious infancy, seeking after the Deity. "Who knows," says the Rig Veda, "whence this manifold creation sprang? The gods themselves came later into being. Who knows from whence this great creation sprang? He from whom all this great creation came, whether His will created or was created, the Most High Seer that is in highest

heaven, He knows it—or perchance He knows it not.” It has been said that the Vedas teach nature-worship and polytheism; but it is clearly proved in many passages that the One True God was worshipped under different names—under the names of the various deities presiding over the different departments of physical nature, but still the same God. This will be evident to you from such passages as these:—“They called Him Indra, Mitra, Varuna, and Agni;” “That which is One the wise call by divers names.” Later on we find these crude instincts and intuitions taking form, and assuming definite shape; and, coming to the later books, called the Vedanta, which contain simply the philosophy of the ancient Vedic Scriptures, we find the Hindu mind has already attained much clearer notions of the One Creator of the universe. In the early theological state of Hinduism we see only vague ideas scattered about here and there; but in the later books of the Upanishads we find clearer notions and a more developed system of theology. I do not think there is anything in any other book which can be compared to this:—“Let us endeavour to know the Ruler of the universe, who is the God of gods, the Deity of deities, the Lord of lords—above all, who manifests Himself, and is worthy of all reverence.” Passages like these are clear and unmistakable proofs that the Hindus, at one time in the history of their religious development, did worship the One True God of the universe, and not only theoretically but practically protested against and denounced all manner of idol-worship. If, therefore, you wish to accuse my countrymen of being idolatrous and superstitious, you should lay the charge at the doors of modern Hindus. So far as my ancestors are concerned, I may say the charge does not belong to

them. (Applause.) And as in religion, so in morality. The ancient Hindus possessed a high standard of ethical rules, and always tried to carry out those principles into practice. Everybody knows that the Hindus are celebrated for their meekness, for their simplicity of character, their devotion to God, their resignation to His divine will, their deep faith in immortality, and constant endeavour to lay up provision for the future life. Every one knows that whatever shortcomings the Hindu may have, he is ever endeavouring to serve God in a gentle, pious, and devout spirit, and to perform the duties of social and domestic life according to His will. "Every householder must be devoted to his God. Whatever work he does, he must do unto the glory of God." (Applause.) If you admit that there was a pure religion and pure morality among the Hindus, you must also admit that the system of caste distinctions was not known to my ancestors. It is said,—“This is my friend,—that is not,—so counteth the man of narrow heart; but to men of large hearts all mankind are kinsmen.” (Applause.) I hope I have conclusively shown there are truths, sublime and practical, in the Scriptures of the Hindus, which we cannot but revere. These constitute the precious legacy which our ancestors have bequeathed to us for enjoyment and use, and he is a traitor to his country and to his noble ancestry who, being an Indian, would cast away such precepts—such noble and deep principles of morality and religion. (Applause.) Thus in India, in the early books, and institutions of the Hindus, there is a substratum for future reforms as strong and firm as a rock. We find unmistakably the principles of pure Theistic religion and morality; and the duty of all those who are trying to enlighten, educate, and

civilize that great country ought to be to establish modern civilization upon a firm and enduring national basis. (Applause.) The country will reject any other basis. Foreign customs—a few of my countrymen may admire: a few, addicted to apishness, may adopt them; but, after a time, all that will be gone—it will be altogether effaced. But if you succeed in establishing the work of reformation on the platform of national instincts and national ideas, and if you succeed in establishing all that is good and grand in England and Europe in the heart of India, then, I say, the work done will last for centuries. (Applause.) India will attain true greatness and civilization, if only the basis on which we build this vast fabric is national and firm. And such a basis we have in the great ideas of the past.

But these great ideas were swept away for a time, as I have said, by Mahometan misrule, and by that system of idolatry and superstition which cropped up in later times. Yet every now and then, through the impenetrable darkness of superstition, the Hindu mind struggled in order to vindicate, and revive its national Theism; every now and then amid Cimmerian gloom you see the rays of national Monotheism shining forth. About four hundred years ago, when the mind of Luther was revolutionizing Europe, Nanak, who has been justly called “the Luther of the Punjab,” boldly declared a crusade against idolatry. He succeeded in establishing that noble Indian sect, known as the Sikhs, in the Punjab, and gave them a better and purer social and domestic economy, and he succeeded in some measure in bringing together the hitherto antagonistic sects of Hindus and Mahometans. Almost at the same time in Bengal, Chaitanya declared a

crusade against caste. He preached the equality of men. He told the proud Brahmin to go down to the level of the lowest Sudra, and he exhorted them to sing together with one heart and with one voice the name of their common God of Love. Even at the present moment in Bengal you see the effects of his teaching and of his own personal influence. Thus you see that every now and then pure Theism has been trying to vindicate itself and clear itself from the incrustations of later superstitions. But it was not until the English established their power in India that these desultory revival movements were organized into one mighty and compact institution. When Rajah Ram Mohun Roy, with whose name many of you are, I dare say, familiar, received the influence of English education, it pleased God to foster and excite in his mind a desire to form a pure monotheistic national Church. He dived into the Vedas and earlier Scriptures of the Hindus, and at the same time he read that wonderful book, the Bible; and while he published extracts from those Scriptures, he at the same time published a book, containing extracts from the Bible, called "The Precepts of Jesus; being a Guide to Peace and Happiness." He tried to take advantage of the influence of both these great movements—the Hindu and the Christian. He tried to unite the East and the West, for in his own mind the results of English education and Vedic training had harmonized, and he could not be unfaithful or untrue to either. He upheld the authority of the earlier books of the Hindus, and exhorted his countrymen throughout the length and breadth of Bengal to renounce later idolatry, and offer their adoration and prayers to the one living God described in the ancient books. He founded the Church called the

Brahmo Somaj in Calcutta, where all religious sects and denominations, and all castes, races, and tribes, might unite at least once every week to worship devoutly and prayerfully the One Supreme Ruler of the universe. (Applause.) He succeeded in gathering together a few enlightened men of the age, and after a time he came over to England, where unfortunately he died. It was subsequently found that a mere congregation of worshippers could not long continue in a land given up to idolatry and superstition; that a dozen earnest-minded young men would not be able to stand their ground against multitudinous adversaries; that the glimmering light of this small monotheistic Church in one corner of India would not succeed in scattering away the mists of superstition and idolatry which spread darkness over the land. So, after a time, the movement seemed to decline; but, fortunately, under God's providence, nothing that is good or great meets with untimely death, and the movement fell into the hands of a good successor. He gave form and organization to the movement; he converted worshippers into believers; he converted a place of worship into a society; and he converted a system of weekly preaching into a religion of life. (Applause.) Year after year the movement spread in its organized form; branches and small prayer meetings were established in different parts of the country; men of character and intelligence were called upon to do the work of preaching; and so, from city to city, from province to province, from district to district, the movement rolled on, assuming grand proportions, and extending its influence far and wide. In the natural course of things, the movement shortly entered upon a third stage of progressive development. True, the new

reformers worshipped one God, and cherished a definite system of theology, and a definite code of moral rules; but they were not practically bold enough to throw away the fetters of caste, and remove those pernicious social customs from which the country was suffering. I am sure you are aware of the painful fact that in that great country there are at the present moment such injurious customs as premature marriage, polygamy, and the custom which prohibits the remarriage of widows. These customs must be abolished. Lamentable and gross ignorance prevails amongst the masses; we must educate them. We must give education not only to the men, but also to the women in India. (Applause.) We must improve and reform the marriage customs—we must make the people understand the sacred duties and responsibilities of marriage. In fact, we must not rest satisfied with offering weekly prayers at churches and prayer-meetings, but we must bring true religion into our homes, and improve and purify our daily life. We must ask fathers and mothers, brothers and sisters, daughters and sons, to sing with united voice the name of their beloved and common Father, and discountenance, theoretically and practically, the distinctions of caste and all impure social customs. Led by these considerations, the advanced section of the Brahmos united and came forward about six years ago to carry their principles into practice. What are the results of their endeavours? God be thanked, we have already succeeded in forming a good number of Theistic families, where not only men, but even the ladies set their faces completely against idolatry and superstition, and regularly and systematically in their own homes offer their heartfelt prayers and thanksgivings to the One True God. They have

given up caste. The number of such Theistic families is steadily increasing in the country. We have also succeeded in promoting marriages between members of different castes. High-caste Brahmins have already married low-caste Sudras—a thing which people could not even have dreamt of ten years ago. Men and women are now made to understand their duties before they are allowed to marry. I could quote to you passages from the Hindu books inculcating the principle that no girl ought to be given away in marriage unless and until she knows fully the duties of married life. Thus, ladies and gentlemen, at present the Brahmo Somaj is not merely a body of worshippers, but also the national centre of social and moral improvement.

The number of adherents as yet is small, I must say. Perhaps it does not yet exceed six thousand. But we thank God that we have succeeded during the last few years in achieving even such results as these. We feel confident that the work will advance, under God's providence, and we feel encouraged by the facts which we see around us to-day in all parts of Bengal. We have also branches of our Church in the Punjab, Bombay, Madras, and many of the important cities in the North-Western Provinces. In fact, wherever you plant an English school to-day, to-morrow rises, side by side, a Brahmo Somaj; wherever you send good books, there you see their influence manifested within a short time in a Brahmo crusade against idolatry and caste. If you send good missionaries to India, what do they do? Have they done nothing to deserve the gratitude of that country? The members of the Brahmo Somaj extend their right hand of fellowship to all those who can co-operate with them in promoting the spiritual, moral, and intellectual

welfare of the people. (Applause.) They are ready, —and I may confidently say in this assembly they have always been ready—to offer the tribute of their gratitude to those Christian missionaries who have shed their blood for rescuing the people of India from the thralldom of idolatry and superstition. (Applause.) Grateful to Christian missionaries, loyal to Her Majesty Queen Victoria (applause) for all the religious and political blessings that have been derived from British rule, the members of the Brahmo Somaj are carrying on under Divine guidance the great work of national, religious, social and moral reformation. (Applause.) I come to this country to thank the British public for all those blessings which you have conferred on my country. I come here to effect, so far as is possible, with my humble means and powers, a moral and social union and intercourse between India and England—between the East and the West. (Applause.) I come to guard and warn you against that fatal mistake into which, I am sorry to say, many Englishmen in India have fallen, of forcing upon the myriads of the Indian population, customs, manners and institutions, which belong altogether to different races. (Applause.) I do not wish you to go to my country to teach the people to eat and drink or dress just as you do in this country; and I do not exhort you to go and teach them outward refinement of manners. Every nation must stick to its own nationality for ever and ever. (Applause.) If you, Scotchmen, are proud of your dear Scotland, I, too, am equally fond and proud of my beloved India. (Loud applause.) Give us all that is good and great in your religion, in your social life, and we shall be thankful. But have you done so? Have you not given us evils of which you

yourselves should be ashamed? (Applause.) What is the effect of that fatal and iniquitous liquor traffic in India? (Applause.) Does it not tend to demoralize the people? I have seen with my own eyes the awful effects of intemperance and drunkenness amongst my people. While I joyfully behold the progress of English education throughout my country, I feel grieved when I see how some of my own countrymen, boasting of their English education, take advantage of the liberty which education affords them, and go forward madly, recklessly in a career of moral infatuation and iniquity to what, alas! is the end—untimely and ignominious death. Brethren, as one man rise and protest against this liquor traffic. (Applause.) You should not force upon our people the dreadful custom of drinking. (Applause.) Even here, I see that temperance societies are being established in order to stem the tide of this gigantic evil; and if it is such a frightful curse in England, why should you extend it to my fair and dear country, India? (Applause.) All that is grand and good we are prepared to accept, for we feel the need of your help. God has placed us under your protection, and as beggars we ask for your help. I wish I could go throughout the length and breadth of England and Scotland, in order to rouse and animate the hearts of all Englishmen and English women, and Scotchmen and Scotch women, and excite their pity and commiseration for the millions of helpless souls in India. (Applause.) Give me assurance of your sympathy, kindness, and brotherly love. My countrymen will rejoice to hear that in the far West there are so many friends and brethren desirous and anxious to help them on. But give us something more. Give us personal influence—the influence

of character. Tell all those Englishmen who are at present in India to feel their responsibility to God. If they do anything wrong, they not only defile themselves, but they send forth a cursed contagion of evil example which cannot but prove detrimental to the moral interests of those millions of people who surround them. Exhort them to cultivate friendly intercourse with the natives of the soil. It is God's desire that England and India should no longer remain apart from each other. (Applause.) The English must depend on India; and the people of India must depend on England. If God, then, in the inscrutable designs of His providence, has knit together politically these great representatives of Asia and Europe—of the East and the West—namely, India and England—is there no moral significance in the fact? Will you go there only to make money, and then come home; and will you not feel a moral interest in that country, in the welfare of its people?—(applause)—will you not endeavour to bring about a harmonious feeling between the two races, conducive to mutual good? I am sorry such good relations do not at present exist. I know my countrymen are to blame. Their social customs are in a great measure obstacles in the way of friendly intercourse with foreigners; but, at the same time, I cannot altogether exculpate the British settlers in India, for they are sufficiently enlightened to feel that unless they come forward and practically show their sympathy, the natives of the soil cannot come forward even to ask for their help. (Applause.) Therefore, Christian men and women in India ought always to cultivate intercourse with educated natives of the country anxious to receive the influence of their life and character. They should do so both privately and publicly.

Let public and private meetings be every now and then held simply with a view to make Indians and Europeans friends to each other. But you in England also possess great influence, and that influence you should exert in the cause of universal education all over India. Up to the present moment the blessings of education are restricted to the upper ten thousand; but the mass of the people are really ignorant—most painfully ignorant. Let them have the benefits of true intellectual culture. You should also call upon Parliament to abolish forthwith the opium trade and liquor traffic. (Applause.) You should ask Government to do all in their power to improve the marriage customs of the country. The iniquitous and cruel custom of suttee or widow burning has already been abolished. Government has by a legislative enactment already encouraged and promoted the remarriage of Hindoo widows. Now, it is for Government, at the instance of the members of the Brahmo Somaj, to legalize marriages solemnized according to the reformed ritual prescribed by that Church, without any of the rites of idolatry and superstition, and thus put down polygamy, bigamy, premature marriage, and caste. (Applause.) Humbly I beseech you to give these improvements to India, and God will bless you. Ladies and gentlemen, I have not come to your country to offend any political party or religious denomination. Ever since my arrival in this country—thousands will bear testimony—I have taken my stand on a catholic and comprehensive platform, and have extended my hand of friendship and brotherhood to all men, whatever their religious and political opinions might be—(applause)—and I am glad to say that I have received in return sympathy

and kindness from all. The high and the low, the rich and the poor, the Low Church and the Broad Church, the Quakers and the Methodists, the friends of temperance and the friends of peace, have all extended to me the right hand of fellowship. (Applause.) This is a fact which speaks volumes in favour of the generosity of the British nation. I admire the liberality of feeling and sentiment with which I have been greeted and encouraged by men of all classes in this great country ; and I hope and trust they will cultivate friendly intercourse not merely with me, but with those whom I humbly represent to-night. Let India have your sympathy and patronage and kind co-operation, and millions of her sons and daughters will bless you and honour you. May the God of mercy bless England and bless India ; may the East and the West unite in true spiritual and social fellowship! (Loud applause.)

The Rev. Mr. Cullen moved a vote of thanks to the lecturer. In doing so he said they were all agreed on the desirability of abolishing idolatry, and of protesting against the opium traffic, discouraging intemperance, and promoting female education in India. (Applause.) With regard to their missionaries—as to the basis upon which they proceeded, and the manner in which they carried out their work—they might differ from the opinions entertained by Babu Keshub Chunder Sen ; but, apart from that, they had common ground upon which they could recognise him. (Applause.) Throughout the whole of Scotland, great interest was felt in India ; but there was no place where a more warm and kindly feeling was shown towards all concerning that country than in Edinburgh. (Loud and continued applause.)

RECEPTION AT GLASGOW.

Monday, August 22, 1870.

THIS meeting was held in the City Hall, which was crowded. The Lord Provost presided, and among those present were Mr. Sheriff Dickson; Bailies William Brown, Salmon, and William Miller; Councillors Cooper, Lamberton, Simpson, Torrens, Moncur, Duncan, Scott, Collins, and M'Intyre; Rev. Drs W. C. Smith, Joseph Brown, M'Taggart, and P. H. Waddell; Rev. Messrs. J. Page Hopps, D. M'Ewan, D. Macleod, Brunton, Douglas, J. A. Johnston, F. Ferguson, R. Craig, M'Dermid, Rosevear, and A. Davidson (Greenock); Messrs. Andrew Paton, W. M'Adam, Teacher, Selkirk, Mayer, Mitchell, Smeal, Sellars, Yuile, Melvin, Dick, M'Dougall, Wilkinson, &c.

The Lord Provost, in the course of a short introductory address, said:—I beg that you will receive our guest not only as a distinguished stranger from a far-off country, representing a great movement going on there, but as a man eminent by his own talents, and capable of leading the way amongst his countrymen in a movement which I believe has not by any means culminated yet, but is destined to carry up with it a large number of the inhabitants of that great region which we rule over to a higher civilization than they have yet enjoyed. (Applause.) We that are gathered here this evening to hear this distinguished stranger, represent all sections of the Christian world in Scotland, and not supposing

him to represent any one sect, I am quite sure that we shall keep ourselves entirely free from all such narrow criticism as will confine us to the acceptance of any opinions that he may utter. It is not for me to tell you anything of the history of Babu Keshub Chunder Sen. I dare say most of you have read more or less on the subject for yourselves. I can only beg leave to say that in the great country from which he comes he has been able to lead a large number, at least of the Hindu race, into new fields of thought and to a higher knowledge of what the true faith consists in. He has besides been all through, along with those who follow him, a true, loyal, British subject, desirous to maintain in India that supremacy which we believe here, and which he also believes to be for the benefit of that great and distant country. (Applause.) His lordship concluded by calling upon

The Rev. J. Page Hopps, who, on behalf of the committee, read the following address to the Babu:—

“From the inhabitants of Glasgow, in public meeting assembled, August 22, 1870, to Babu Keshub Chunder Sen.

“Friend and Brother,—We, inhabitants of Glasgow, members of various religious communities, desire to give you a hearty welcome to this, the commercial metropolis of Scotland, and to add our good wishes to the many words of sympathy you will take with you when you return to your native land. You and your brethren in India are our fellow-subjects, and we cannot but be deeply interested in every movement that has for its object the elevation of the people of that great country. But, more than this, you are working for the cause that recognises no geographical limits and knows no

national distinctions—the cause of truth, liberty, and progress all over the world. We welcome you, then, as the representative of the enlightened and liberal men who, in India, have set their hands to the noble work of elevating the masses of the people by education and the removal of social disabilities, of giving to woman her true place and fitting culture, of abolishing those distinctions of caste which are as much opposed to the deepest sympathies of our common nature as they are unfriendly to the advancement of any people, and, finally, we trust, of turning the people of India from dead idols to serve the true and living God. You are the friend of education, of temperance, of peace, of social equality, and of human progress. It is this fact that leads us to ignore all distinctions of race, and to see in you only a brother-man whose aspirations are in harmony with the best spirit of the age. We welcome you, therefore, not only as a representative of others, but for yourself, as an earnest member of that great human family whose home is the world, whose work-field is as wide as humanity, and whose one Great Father is God. Carry with you, then, our best wishes, our sympathies, our affection, and our prayers; and may you and your brethren, guided by the good Spirit of God, see the work of righteousness and truth prosper in your hands.”

Bailie William Miller, in moving “That the address now read be adopted by this meeting, and after being duly signed by his lordship, be presented to Mr. Sen,” said that he had watched with deep interest for a considerable time the progress of the present movement in India, and he was sure this meeting must recognise what Mr. Sen and his community in India had done for the

advancement of religious and civil progress in that country.

The Rev. D. Macleod, in seconding the motion, expressed his sympathy with the movement at present going on in India, and apologized for the absence of the Rev. Dr. Norman Macleod, who was at present in Mull.

The Lord Provost then presented the address to the Babu, the audience rising to their feet and cheering loudly, many at the same time waving hats and handkerchiefs.

Babu Keshub Chunder Sen, on the cheering subsiding, said he thanked them all for the cordial and enthusiastic manner in which they had welcomed him that night to the commercial metropolis of Scotland. The kind words of the address which had been presented to him called forth his deepest feelings of gratitude, and afforded him great encouragement to persevere in that path of duty which God had appointed for him. He rejoiced to see that about four thousand inhabitants of Glasgow had assembled to assure him of their sympathy, kindness, and hospitality, and he should never forget that meeting—so full of liveliness and earnestness, and he should always carefully preserve that precious document they had put into his hands. But he thought he had more than mere personal reasons for rejoicing and congratulation. He could not think the meeting was convened with the object of welcoming and honouring an individual; the object was deeper. He saw Scotland and the whole British nation standing forward to express their sympathy with India. He saw the West standing forward to embrace the East with brotherly love. (Applause.) That meeting was, therefore, to him a grand and most interesting spectacle.

They called him a friend and brother. He was not a Scotchman—he did not belong to their race—he was not a native of their country; and, notwithstanding this, they welcomed him as a brother. He was glad to find they had flung away all sectarian and national differences in order to greet him. (Applause.) He came to tell them that there were people in India engaged in the same great work of reformation which they were carrying on at present in the West. They in India had the same human heart, spirit, sympathies, sentiments, powers, and energies given to them by God as those which He had given to the people of Scotland. The same God whom they worshipped, the Father of all nations, was at present in India working in a most grand and wonderful manner to promote the redemption of that great country. He came to tell them that a glorious light had dawned on the face of his beloved country. The whole aspect of India, both moral and physical, was daily undergoing great improvement. Railways and telegraphs; thriving trade and extending commerce, multiplying schools and colleges, were indications of its growing prosperity and ever advancing civilization. The signs of the times in India were really cheering and encouraging; everywhere the spirit of the country was seen moved and quickened by some mysterious power into incessant and varied activity, tending to the material and moral reformation of the country. And to what was this great reform owing? It was owing, he was glad to assure them, chiefly to the effect of British rule. (Applause.) English education was spreading far and wide. Those young men who had received the blessings of English enlightenment were, as it were, a new race of men; their sympathies, aspirations, ideas, were almost entirely

different from those of their ancestors. For all this they thanked the British Government, they thanked those Christian missionaries who had done so much good to their country (applause), they thanked those large-hearted philanthropists, Christian men and women, who had in their individual and humble way successfully laboured to promote the moral and social welfare of the country. But true education in India meant, not the destruction of nationality (hear, hear), not the annihilation of the existing order of things, but the union of the East and the West, the preservation and perpetuation of all that was good and great in India, and at the same time the importation into the country of all that was good and great in the West. The work of reformation in India was national; it was drawing its sap and nourishment from the national resources of the country, and the work of the British Government had been beneficial only in this way, that it had called forth the slumbering energies of the native mind. There had always been a struggle to adapt Western life to native Indian life, and they had tried to preserve their own nationality in the midst of all the threatening and violent innovations which had, for the last fifty years, crept into their country. In spite of all those changes they had endeavoured, manfully and resolutely, to preserve their nationality; but they had been derided and persecuted by many for so doing. It had been said by many that all that belonged to India was false and demoralizing, that there was nothing in that land but darkness and untruth, dishonesty and immorality; that its literature was false, its science untrue, its religion altogether a system of wickedness and moral infatuation. It had been said that there were no customs or institutions in that country that ought

to be preserved, but that in order to reform and regenerate the people it was absolutely necessary to revolutionize native society, to break down and annihilate all that was native in India, and to import into it the religion, the civilization, the learning, the arts and sciences of the West. He had always loudly protested against such views (applause), for what India was, as seen at present, was not what it was centuries ago. It was fallen India we saw to-day. Its glory was only beheld in broken relics. Gather together these fragments of Indian national life, collect the ancient books—those precious records of the thought and life of noble ancestors—bring these together, and then they would succeed in arriving at a correct idea of what India was, and what India might yet be. (Applause.) He referred to what these earlier writings revealed in respect to the formerly elevated condition of female society, the doctrine of the Divine unity, and the feeling of brotherhood as opposed to caste, as facts which conclusively proved that, however imperfect, impure, and sinful Indian life might be to-day, it was better and purer far in times gone by. It had been the endeavour of the Brahmo Somaj, with which he was connected, ever since it was organized, to bring together and put into one definite shape the collected truths of the Hindu books; and whatever was good in these—whatever was good in Hindu life—they tried to vindicate and establish on a firm, indestructible, national basis, on which to uprear an entirely national civilization. (Applause.) At the same time they were not slow to recognise and accept all that was good in the West. Our Shakespeare was their Shakespeare (applause); they were admirers also of that great reformer John Knox (loud applause), and those who had fought valiantly

and nobly on British soil for truth and human welfare had in India their thousands and tens of thousands of admirers. In respect to the progress of pure Theism in India, they had at present sixty places where earnest-minded natives assembled week after week in order to worship the Living God of the Universe, and in the course of forty years they had not only succeeded in establishing these branches in different parts of the country, but also in establishing purer homes, where God was not only worshipped but served in daily social life. The movement had likewise for its object the abolition of polygamy and premature marriages, the promotion of the re-marriage of widows, the introduction of better ideas about marriage, its duties, and its responsibilities, the spread of education not only among the higher and middle classes of Indian society, but among the poorest and lowest population, among the masses of the people in India. (Applause.) They had to break down those barriers which separated brother from brother and sister from sister, and bring into one fellowship the dismembered and pulverized atoms of Hindu society, to blend into one harmonious whole the scattered energies and sentiments of Hindu nationality. These were the great objects they proposed to themselves, over and above the direct object they had in view, the extinction of idolatry and superstition, and the establishment of a purer faith and a purer worship. The Brahmo Somaj was thus not merely a body of religious, but also of social and moral reformers. Alluding to the encouragement and sympathy received from this country, he remarked that whatever their respective theological views might be, India would receive, and was bound to receive, everything that was truly grand, ennobling, and

purifying in our religion, and in our social domestic life ; but whatever was bad, wicked, and iniquitous, India would reject. The vice of intemperance they would protest against. The people of India were sober, and the British nation had no right to force upon them what was bad (loud applause), nor had they any right to encourage directly or indirectly what was bad ; neither by legislative enactment nor personal influence should they offer the slightest encouragement to intemperance. (Hear, hear.) He was glad to understand that in Scotland there were many earnest men united together in the holy cause of temperance. (Hear, hear, and applause.) He rejoiced to learn that this temperance movement was spreading, and he hoped its influence would extend to India. There was yet hope. The evil had not gone too far. They might yet, by blessed interposition, save thousands in India from entering upon that path of recklessness into which so many had gone forth wildly in this country. God called upon them every moment to understand their responsibilities as the rulers of India. (Applause.) They did not go there simply to make money, to gratify the cravings of ambition and avarice. They went out, every one of them, as missionaries ; their mission was to do good to the country ; and he hoped, therefore, that the influence of all Christian residents in India would be to purify its individual, social, and domestic life. The eloquent speaker concluded with some remarks on the union of the West and the East in accepting truth which must harmonize mankind, from whatever quarter of the world it came. He resumed his seat amid prolonged applause.

Votes of thanks were afterwards accorded to the speakers.

RECEPTION AT LEEDS.

Saturday, August 27, 1870.

THE preceding addresses at Edinburgh and Glasgow were given during a short tour in Scotland. Mr. Sen returned through Leeds, where great disappointment had been felt at his inability to visit the city in July. Here, on Saturday afternoon, August 27, a meeting, called by invitation, was held in the Civic Court of the Town Hall, for the purpose of giving him a cordial and hearty welcome to Leeds. The gathering was of a numerous and influential character, and included members of various religious denominations, and many ladies. Mr. Darnton Lupton occupied the chair. The ministers and gentlemen present included the Rev. J. E. Carpenter, the Rev. H. Temple, the Rev. Wm. Thomas, the Rev. H. Tarrant, the Rev. A. H. Byles, the Rev. Mr. Wilkinson, the Rev. Mr. Elliot, Mr. Carter, M. P., Mr. Geo. Thompson, Mr. Joseph Lupton, Mr. A. Lupton, Mr. F. Lupton, Mr. Geo. Buckton, Mr. Ald. Oxley, Mr. Ald. Barran, Mr. F. Carbutt, Mr. W. H. Conyers, Mr. Thos. Wilson, Mr. R. W. Hamilton, Mr. E. Atkinson, Councillor Whiting, Councillor Gaunt, Councillor Woodcock, Mr. Rinder, Mr. E. Butler, Mr. D. Lupton, jun., Mr. E. R. Ford, Mr. John Holmes, Mr. J. H. Throp, Mr. W. H. Holroyd, &c. The Chairman having briefly introduced Mr. Sen to the meeting:—

Mr. Councillor Whiting, on behalf of the friends of temperance in Leeds, presented an address of

welcome and sympathy, in reply to which Mr. Sen made a short speech on the evils of intemperance in India.

Mr. George Thompson next addressed the meeting. He expressed the pleasure it gave him to meet Mr. Sen, and described the condition in which he found India when he went to reside in that country in 1843. Having spoken eloquently of the extraordinary improvement which he found, on a subsequent visit, had taken place during the period of his absence, he dwelt upon the claim India had upon Englishmen. He could testify that there were many amongst the British people who desired not only to know something of India, but to do something for it, and this had had its effect in bringing about the form of government under which the people of India now lived. (Hear, hear.) Mr. Thompson concluded by speaking of Mr. Sen as an enlightened and patriotic Hindu who was trying to redeem his race from scorn, stigma, and degradation, and appealed to Englishmen to strengthen his hands so as to enable him to accomplish the wishes of his heart. (Applause.)

In reply to a question put by Mr. Thompson—"What are the principal agencies now at work tending to the educational, moral, and social improvement of the Hindu community?"—Mr. Sen gave an account of the present condition of India, similar to those which he had previously given elsewhere. In the course of his speech he spoke of the society for sending out Zenana teachers as a very useful institution which ought to be kept up, but at the same time he referred to the efforts made by some teachers to Christianize Hindu ladies, and said that while it was certainly the duty of Christian men and women to give Christian education, it was his

duty to ask them to believe that in order to promote the work of education among all classes in India it was absolutely necessary to make it unsectarian. (Hear, hear.)

Mr. Carter, M. P., briefly moved a hearty vote of thanks to Mr. Sen for his eloquent, forcible, and instructive speech.

Mr. Alderman Oxley seconded the proposition, and it was agreed to unanimously.

Mr. Sen having acknowledged the vote, similar compliments were paid to Mr. Thompson and the Chairman, and after their replies the proceedings terminated.

BRISTOL INDIAN ASSOCIATION.

Friday, September 9, 1870.

THE Indian Association, planned during Mr. Sen's June visit to Bristol, having taken definite shape, he went again to Bristol in order to be present at its inauguration, which took place on the 9th of September, 1870, at a public meeting at the British Institution, Park Street.

Mr. H. Thomas expressed the regret of the meeting that the Mayor, who had kindly consented to preside, was unable to be present. He, therefore, proposed that Mr. W. Terrell take the chair.

The motion having been adopted,

The Chairman read letters from the Mayor (who had been compelled to go to London that morning), Mr. Morley, M.P., Mr. K. D. Hodgson, M.P., Sir Bartle Frere, and Mr. Commissioner Hill, all of whom expressed sympathy with the objects of the Association; and he stated that he had also received letters from the High Sheriff, Dr. Budd, Rev. S. Hebditch, Dr. Goodeve, and the Rev. J. W. Caldicott. He next alluded to the noble exertions of Miss Carpenter in the promotion of education in India, and said that it was partly through her efforts that such gentlemen as Mr. Sen had come to England, to tell us of the wants of India and our own shortcomings in respect to it. The Chairman then read the following remarks, which had been written by Miss Carpenter, and also the subjoined "objects" of the Indian Association:—

“Great Britain and India, though under the same government, have not had hitherto much sympathy with or knowledge of each other. This has necessarily arisen from the difference of races, religion, climate, and social customs, which has prevented them from comprehending the modes of thought and principles of action of each other. Thus the English in India, and the Hindus in England, seldom become really acquainted with each other. The English would gladly help the Hindus, but few know how to do so, except those who devote themselves to missionary effort. The existing condition of India prevents the formation in that country of a healthy public opinion, which is in England the mainspring of public action—the support and stimulus of voluntary effort. To extend a knowledge of India in our own country, to create here a healthy public opinion in her favour, and to stimulate such voluntary effort in her service as may enable the inhabitants of Great Britain to assist in the enlightenment and improvement of our Hindu fellow-subjects—aiding them in such way as they may themselves desire, and working on the government principle of non-interference with their religious and social customs, is the object of this association. The members of Parliament for Bristol, and several of our citizens, have already signified their desire to co-operate. Members have joined from various parts of England, and a branch association, with a ladies’ committee, has been established in Edinburgh. The Right Hon. Sir Bartle Frere, late Governor of Bombay Presidency, and now member of the Indian Council, has signified his full sympathy with the movement. His approbation is particularly valuable, while his long official residence in India, and his known

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sympathy with the natives, render him especially qualified to judge of their wants. The association may therefore be considered as already established, and the provincial committee have waited only for a fitting opportunity of bringing it before the public. The visit of Baboo Keshub Chunder Sen to this country has inspired multitudes in every part of the kingdom, not only with sympathy and admiration for himself, but also with respect for the courageous and dignified manner in which he has acknowledged with gratitude what England has done for India, but told her solemnly of her duties to that vast country confided to her guardianship. A desire to help India has thus been awakened in this country, which should not be allowed to subside without being called into action. This Indian Association should be a national one, but the approaching departure of our distinguished visitor renders immediate action necessary. Bristol will rejoice to send through him to India the announcement of the establishment of this association, as the first-fruits of his visit amongst us. We deem it a good augury of our future success that he should be our first honorary member and native correspondent. We request that he will now favour us by informing us of what he desires that we should now do for him and for India."

Babu Keshub Chunder Sen confidently believed that the society which they were inaugurating that evening would live to carry out successfully the objects which it professed to have. Since his first visit to that place he had been travelling about the country, and had seen many of their great cities and important towns. Kindness and sympathy he had experienced everywhere, and he had the best reason to believe that there was amongst

the English public a wide-spread interest in Indian affairs ; but it had struck him that all the excitement might subside in the course of time. Such apprehensions and fears were quite natural, and he was sure that many of his countrymen in India had such fears. He was, however, sorry the English press in India had tried—and perhaps successfully—to foster and encourage such apprehensions. In speaking of the reception which he had had in this country, some of their countrymen in India seemed to think—and they had said so in the local papers—that it was all a nine days' wonder. They had seemed to say that the people of England had deceived him with false promises, and that they were not at all anxious or earnest in the matter—that all the speeches and addresses with which he had been deluged during his sojourn in this country would end in nothing. He confessed he was inclined to be more charitable to them than his countrymen in India seemed to be. He had a better opinion of the English public, and from what he had seen with his own eyes he could not but honestly and sincerely believe that good would come out of all this excitement, that it would not prove to be the agitation and excitement of the hour. The establishment of the Bristol Indian Association belied the fears and apprehensions which many of his countrymen had been cherishing. That was one of the most conclusive proofs that they could possibly have of the genuine and abiding interest of England in the prosperity and welfare of his country. He now felt as he never felt before, that they were determined to do something practical—that they were anxious to put their sympathy and interest into some definite and lasting form. He was glad that Bristol had taken the

initiative in the matter. Every city had shown kindness and sympathy, but it was reserved for Bristol to do something practical in the matter. The most important thing that India wanted at the present moment was education, which he looked upon as the grand remedy for all the evils from which his country suffered at the present moment. He spoke of the necessity of providing education for the masses of the people by the establishment of small elementary vernacular schools all over the country. They could not do in India without English education; but if they wished to educate the people, they must educate them through the vernaculars of the country. He also urged upon them the necessity of adopting measures for the purpose of giving instruction in those things which would enable the poor people to receive the light of literature and science, and at the same time make them proficient in industrial occupations. Referring to the education of the women of India, he asked that the Government should attach the same amount of importance to it as it did to male education, and that the women should receive an unsectarian liberal education. He was strongly of opinion that normal training schools—the favourite idea of Miss Carpenter—were just what were wanted in the country. He alluded to the question of the suppression of the liquor traffic, and said that hundreds of educated and intelligent young men were dying in India year after year as victims of intemperance. He suggested the exercise of personal influence and the action of the Government with a view to the suppression of the liquor traffic. Another object which the association would have in view would be the improvement of prison discipline and the establishment of juvenile reformatories; and,

in concluding his speech, he advocated the promotion of good feeling between the rulers and the ruled and the establishment of a healthy public opinion in India.

The Rev. J. Earle moved a resolution that the meeting rejoiced in the establishment of the association, and believed that if it was carried out in the spirit of the scheme proposed, it would be productive of great benefit to India.

Mr. Herbert Thomas, in seconding the resolution, expressed a hope that Mr. Sen would live many years to see the good fruit of his labours.

The resolution was adopted.

After some criticisms had been made and replied to,

Mr. F. Tagart moved the next resolution, that the meeting especially sympathized in all efforts for the education of the masses of the people in India, and for the education and improvement of the women of India.

Mr. Gawler seconded the resolution, and it was carried.

Miss Mary Carpenter moved the next resolution, that the meeting offered the expression of its warm sympathy to Babu Keshub Chunder Sen, in his efforts for the improvement of India, and tender to him its best wishes for the success of his labours. Miss Carpenter was truly thankful that Mr. Sen had come to this country, and she was sure he would carry back to India assurances of the true sympathy which he had seen evinced here: this alone would produce a great effect in his native land.

Mr. C. J. Thomas seconded the resolution, which was carried by acclamation.

Mr. Sen returned thanks for the resolution; and a vote of thanks to the Chairman terminated the proceedings.

FAREWELL SOIREE.

Monday, September 12, 1870.

ON Monday evening, September 12th, 1870, the Hanover Square Rooms were crowded on the occasion of a Soirée being held to bid farewell to Mr. Sen, previous to his return to India. Eleven denominations of Christians were represented at the meeting. The chair was taken by C. J. Thomas, Esq., President of the British and Foreign Unitarian Association; and among those on the platform and in the hall were the Revs. Professor Plumptre, Dr. Woolley, Dr. Cappel, D. Burns, M.A., J. Gibson, J. D. H. Smyth (Norwich), T. Smyth (Norwich), J. V. Mummery, F.R.A.S., W. Hudson, J. Mills, G. Small, M.A., J. Thomas, Isaac Doxey, George St. Clair, W. Ballantyne, Brooke Lambert, Henry R. Davis, John Morgan, J. Bligh, G. Hawtrey Camburn, Fred. Perry, C. Winter, Robert R. Finch, Andrew Mearns, G. M. Murphy, W. Brock, Jun., W. H. Chambers, Horrocks Cocks, Dr. Young, W. Tyler, F. Rae, John Murray, Richard Coleman, Christian Hœnes, S. March, Henry J. Berguer, W. H. Channing, D. D. Jeremy, H. Ierson, J. Heywood, T. R. Elliott (Hunslet), R. Shaen, R. Spears, R. E. B. Maclellan, M. C. Gascoigne, J. Phillips, T. Rix, W. C. Coupland, J. P. T. Wilmot, H. Solly, W. A. Clarke, T. Hunter, M. D. Conway, J. W. Coombes, T. Hunt, and Professor Branend; Sir James Clarke Lawrence, Bart. M. P.; Edwin Lawrence, Esq., LL. D.;

H. S. Bicknell, Esq.; James Hopgood, Esq.; David Martineau, Esq.; J. T. Preston, Esq.; S. S. Tayler, Esq.; W. N. Green, Esq.; Ald. Bourne, Esq. (Secretary of the British and Foreign School Society); George Cruikshank, Esq.; John Robert Taylor, Esq.; Richard Keating, Esq.; J. T. Hart, Esq.; W. Shaen, Esq.; J. E. Mace, Esq.; J. Fretwell, Esq.; Alfred Preston, Esq.; George Hickson, Esq.; J. Troup, Esq.; J. M. Drake, Esq.; E. Kensell, Esq.; J. Hilton, Esq., &c., &c.

The Chairman said: Ladies and gentlemen,—We are here this evening to bid good speed to Babu Keshub Chunder Sen, and it gives me very great pleasure to find that there are present gentlemen of almost every phase of Christianity in this country to do honour to him. In the August number of the *Contemporary Review* there is an article on "The Brahmo Somaj and the religious future of India," by the Rev. W. H. Fremantle. He advises us as Christians not to dwell upon the points in which the Brahmos fall short, but upon what they hold as true, for they hold it with no feeble grasp. Although Mr. Sen does not agree with us on all points, yet he is a worshipper of the common God and Father of us all; and we know that his labours have been successful to a considerable extent in his own country, and we hope they will be still more so, in spreading more enlightened views among his countrymen, and in sending forth disciples to the uttermost parts of India with the same object. As Christians, we hope that their labours will tend towards a closer affinity with us. Whether we approve of all their views or not, the difference must be immense between the idolatry prevalent in India, and such an

idea of our common God and Father as that held by Babu Keshub Chunder Sen. (Applause.)

The Rev. R. Spears read the following report of Mr. Sen's proceedings since his arrival in England :— It may be interesting to the present meeting and the friends of Mr. Sen to have before them the catholicity of the engagements and duties of a public character in which he has been engaged since the welcome meeting in these rooms. He has visited fourteen of the chief towns of England and Scotland, and lectured or conducted religious services, occupying the pulpits of Baptist, Congregational, and Unitarian chapels. He has had invitations from upwards of forty towns which he has not been able to visit. He has addressed meetings promotive of Peace, Temperance, Reformatories, Ragged Schools and General Education. He has also spoken to gatherings of children at different places, and at medical, literary, and philosophical institutions. He has addressed the students at the Borough-Road British and Foreign School, and spoken at several social meetings. The Baboo has addressed several meetings at the Tabernacle, the East India Association Rooms, and other places, on the Duties of England to India, and on Zenana or Female Education. He has also preached to large congregations of the poor in the east of London. Mr. Sen has thus had an opportunity of speaking at upwards of seventy different public meetings since his arrival in England to upwards of forty thousand people ; and has attended a large number of meetings of a less public character than those now mentioned, at which he has also taken some part. Mr. Sen has, in addition to the above meetings, had several interviews with our statesmen on the subject of some of the legal disabilities under

— which his co-religionists labour, and has fair prospects of their early removal.

The Rev. Dr. Cappel (German clergyman) said that the Christians of Germany felt a great interest in the work which Mr. Sen was carrying on among the natives of India, and wished him God-speed. They knew that he would meet with many difficulties, and would require an energy, and at the same time a gentleness of character, which were rarely found combined in one individual; but from what they had heard of Mr. Sen they trusted that he would act in the spirit of Luther, and be the reformer of his native land.

The Rev. Professor Plumptre fully believed that the prayer which for centuries had gone up from the heart of every devout Brahmin, that the light from Heaven might shine upon his soul, had in the case of Mr. Sen been answered. It was a great thing, amid the decay of ancient systems, and in valley of dry bones, dead and cold, or animated only by a putrescent life, to see the stirring of a higher and diviner breath, bringing bone to his bone, and reuniting them once again into an organized vitality. It was a ground for great confidence in the new movement carried on by Mr. Sen, that it was not content to waste itself in a mystical devotion, or in the proclaiming of a bare negation of polytheism like the creed of Islam, but had set its face at once against crying social evils. In India the distortion of a native worship, which was originally pure, into a multitude of fantastic and prurient superstitions, had made men lose sight of the unity and brotherhood of mankind, and stereotyped for centuries institutions and lines of demarcation which were originally in their nature but transitory and provisional; and any protest against that evil going hand in hand, as

it must do, to be effective, with the proclamation of the truth of which the evil itself is the practical denial, could not but be an element for good. Once before in the history of India there had been an energetic and mighty protest against this evil. There was nothing nobler in the history of mankind and in the history of religious thought than the legend or story of Sakyamuni, the founder of Buddhism, and his sacrifice of wealth, power, and princely dignity, in order to claim fellowship with the meanest and most outcast of mankind. In this consisted the strength of Buddhism ; but that which rendered it impotent to remedy the evils against which it fought, and which gave to the solitary religious system of India the power to regain its influence, was this—that Buddhism based its recognition of the brotherhood of mankind only on the common inheritance of the same misery, the same frailty, the same disease and death. Though it presented to the minds of men a nobler ideal, which the world failed to receive or to realize, it led them to sigh for even utter annihilation as a relief from that misery which was the common lot of all men. Buddhism failed because it taught men the fellowship of misery and did not teach them the fellowship and the fatherhood of God. The work of the Brahma Somaj, however, was based upon something more than the common inheritance of weakness ; it recognised a divine light which was streaming in upon the souls of all men, and was based upon the truth that all may turn, even from the far country where they have wasted their substance ; and say, “I will arise and go to *my Father*.” Another element of hope was that the work in which Mr. Sen was engaged was a test of sincerity and energy. No great warfare against gigantic evil had ever been carried to a successful issue without something

like a martyrdom, if not the martyrdom of the stake or scaffold, the martyrdom of broken relationships, of separation from those most esteemed and loved. Such a trial those to whom Mr. Sen was a guide and teacher would doubtless have to undergo, but in it they would carry with them the sympathies of Christians throughout the world, and also, he hoped, have the active support of the English people and the English Government. (Applause.)

The Rev. W. Brock thought Mr. Sen's visit had been well-timed, as 1870 had been a stirring year among the nations of Europe. The people of England had warmly welcomed him on his arrival in this country, but henceforth they would take a more personal interest in his labours, and hope and pray to God for his success.

The Rev. H. Ierson said: No doubt Mr. Sen before his visit knew the external differences between Churchmen and Dissenters, between High Churchmen and Low Churchmen, and something he might have known as to the meaning of the word Broad Church, but perhaps he did not then know that these distinctions ran through all the sects and that there is not one of the sects which has not its High Church, its Low Church, and its Broad Church. (Hear.) He trusted Mr. Sen would be pleased with the discovery, although some people were alarmed at it. Mr. Sen had been able to greet face to face men of very different persuasions, who unhappily stood apart from one another when not in the presence of a man like himself, and he had been the means of bringing them together. (Applause.) English people had a wretched habit of ticketing themselves, and when a man once got his peculiar ticket he was shut off from all whose tickets differed from his. When a man was

introduced to them they noticed whether or not he looked straight at them, and if he did, they formed a notion that he was probably an honest man, but there was always a lurking question, "What church or what chapel does he belong to?" and this question influenced the intimacy which ought to exist between men who acknowledged each other's honesty. (Hear, hear.) Brethren of different denominations had too long stood separated from each other; hearts that beat with the same love to Christ, that earnestly revered the same living God, that desired equally the welfare of mankind at large, had refrained from that united action which ought to have been the characteristic of their Christianity. The meeting which welcomed Mr. Sen on his arrival was a grand one, because it brought together representatives of so many denominations; but he was then an untried man, whereas since then he had stated his views until everybody knew what he meant, and therefore those who were present at the farewell meeting committed themselves fifty times more strongly than those who first greeted him. (Applause.) Of all who had visited this country from foreign lands and succeeded in interesting the people, none had shown a career more simple-hearted, more direct, more straightforward, more perfectly open at all times, more ready to avow his own convictions, or more determined not to be misunderstood. (Applause.) The time for sectarianism was passing away through the increased energy of individual convictions, which rose above the level of the sects to which men happened accidentally or by mere social influence to belong. He trusted that those who were present would not be content with clapping their hands in unison, but would forget

their sectarianism, and resolve that henceforth whenever they met a Christian man, a God-fearing man, a man earnest for the truth, under whatever name he appeared, they would welcome in him a brother and a child of God, so that Mr. Sen might take away with him an unmistakable indication that there was hope for England as well as for India. While they were undoubtedly united in the prayer to God that their guest might be guided and helped in the future, it should be with a feeling of perfect brotherly Christian charity, which would be to him the true triumph of the Christian faith. (Applause.)

The Rev. G. Murphy rejoiced to know that Mr. Sen recognised in the Bible a vast power for a higher if not for the highest civilization of the world. The presence of Christians of various sects did not commit them to all the opinions held by Mr. Sen, but manifested their hearty desire that so far as God showed him, and those who worshipped with him, to see what is right and true, they might follow that out consistently and wisely. He was glad there were different sections of the Church, but there need not in consequence be any unkindness between them. The peculiarities only became offensive when men said to their fellow-men, "Stand aside we are holier than you." As a Congregationalist, he believed that every man for himself must seek the truth, and as he professed and acted out that truth, give an account by-and-by to God for himself and for none other. Though not specially delegated to do so, he thanked Mr. Sen on behalf of the Temperance party for the noble efforts he had put forth in the cause which they had at heart.

The Rev. Dawson Burns said that Mr. Sen had done a great deal to help forward several important

social reforms in this country, and had greatly encouraged those who were carrying on the war against intemperance, and who wished the law to assist in its repression.

Professor Albites (of Paris) announced himself as representing the "Society of Free Conscience and Progressive Theism" ("Societe de la Conscience Libre et du Theisme Progressif"), and after briefly explaining its principles, said that, holding these views, he followed with great interest the magnificent movement which Mr. Sen had begun, and felt an unbounded enthusiasm with regard to his labours. (Applause.)

Miss Emily Faithful, on behalf of the women of England, expressed the greatest gratification at finding that Mr. Sen was thoroughly interested in the work of female education, and regarded it as a fundamental necessity in his country. It was impossible to exaggerate the difficulties which would have to be encountered in the prosecution of this noble work in India; but the women of England fully appreciated Mr. Sen's noble efforts, and were convinced that no true man could work for the elevation of woman without bringing down speedy blessings upon his own head, for

"Woman's cause is man's : they rise or sink
Together, dwarfed or godlike, bond or free." (Applause.)

Mr. Sen, who was greeted with the warmest enthusiasm, after thanking the audience for the expression of their sympathy, said, in reply to a suggestion in the speech of the Rev. H. Ierson, that he was quite willing to give us his impressions of England, deeming that we "had a right to know what he thought of us." He then spoke as follows:—

Nearly six months have elapsed since I arrived

in this country, and during that time I have studied men and things according to my means and opportunities, and I have attended several meetings, both public and private, with a view to excite the interest of the British people in Indian affairs, and to unite as far as possible these two great countries in the closest ties of social and religious fellowship. Before I proceed to the graver topics I have to dilate upon, allow me to give out my first impressions of this country. The first thing that struck me and dazzled my eyes in London was the brilliancy and splendour of your shops. The neat arrangement of the various shops I saw on both sides of the streets pleased me very much; but their number bewildered me. I thought, "Surely the English must be a nation of shopkeepers; but if everybody sells, where are the buyers?" (Laughter). The next thing to which my attention was forcibly drawn was the art of puffing. East, west, north, south, everywhere I saw handbills and advertisements. No place was free from them. If I wished to move from one place to another, I must get into the *Daily Telegraph* omnibus or the *Echo* omnibus; if I wanted to go by railway from one city to another, I was driven from station to station, and I could not possibly make out what those stations were, for I passed through a forest of advertisements. I should not wonder if in future you send out every man and woman through the streets with a placard posted on the forehead. (Laughter.) Thirdly, the Englishman's activity troubled me very much. John Bull's whole life seems to be concentrated in the right hand. He works and works, and cannot live for anything like contemplation or thought. He is a machine made for work, eternal and everlasting work, and he does

not like rest. He is like Hamlet's ghost *hic et ubique*, here, there, everywhere,—always moving about. I may say also a few words about eating. An English dinner party, I always think, is a hunting party (laughter); and what confirms this view of the case is the fact that ladies always seek the protection of gentlemen before entering the dining-room, lest there should be, perhaps, some accident. (Laughter.) They always go armed with spoons and forks and knives, in order to attack the fowls of the air, the beasts of the wilderness, and the fishes of the sea that are gathered on the table. (Continued laughter.) It troubled me very much, may I say it frightened me, when I saw birds and beasts on the table almost ready to start into existence again. Why, if you go on at this rate, you may hereafter feel afraid of sitting in each other's company. My flesh creeps on my bones when I see a huge piece of roast English beef on the table. (Renewed laughter.) Lastly, I must say one or two words about ladies' dress. Perhaps John Bull will not tolerate such a thing, but I am one of those who fortunately or unfortunately, do not believe in man's infallibility or in woman's infallibility. The Girl of the Period is really a peculiar creature. I hope she will never make her appearance in India. There are two things in particular which I object to,—the head and the tail. (Much laughter.) In these days of "women's rights," may I not seriously suggest that women ought not to occupy more ground than men? (Laughter.) It is a fact that a civilized and refined lady of the West occupies five times as much space as a gentleman. The fair sex ought to be fair. (Renewed laughter.) And as regards the head. At first sight the hair on women's heads in England and in European

countries generally seemed to me to be much longer than that on women's heads in India. But I am told there is a secret inside that huge protuberance at the back of the head, which would not bear criticism. (Continued laughter.) I hope educated and sensible ladies of the present day will give better proof in future of the fertility of their brains. (Laughter and applause.)

Let me turn to the deeper social life of the people. It is with feelings of grief and distress that I have witnessed the vast amount of poverty, and pauperism which prevails in this city. God help and bless the poor of London! The sight of London beggars is very painful. My surprise was great when I found in this civilized Christian country so much moral and spiritual destitution and physical suffering, caused by the curse of intemperance. I was also pained to notice an institution which I certainly did not expect to find in this country—I mean *caste*. Your rich people are really Brahmins, and your poor people are Sudras. (Hear, hear.) I thought caste was peculiar to India; certainly in a religious sense it is, but as a social institution it perpetrates prodigious havoc even in this country. Cases of baby-farming, and breaches of promise of marriage constantly figure in the columns of your daily papers, and my attention has been several times drawn to these frightful disclosures. But nothing has distressed me so much as the obstinacy with which the Government of this country has afforded, indirectly if not directly, vast and potent encouragement to intemperance and prostitution by unwise legislative enactments. It is the duty of every humane and civilized Government to discourage and put down with a high hand the two great social evils of the day—drunkenness and

prostitution. (Applause.) I have noticed these defects in the social life of the nation with feelings of concern and regret, and, as one of your best friends, I sincerely wish to see them rectified. (Applause.) Turning to the other side of the picture, I must express my admiration of the charities in London,—of the noble work which is being carried on in hospitals, in reformatories, and in schools. I am amazed at the fact that the aggregate annual income of London charities is upwards of £3,000,000. Certainly it is the spirit of Christianity which has produced this great result. If there are evils in England whose parallel it would be difficult to find in any other country of the world, there are, on the other hand, means and agencies at work for crushing and extinguishing those evils. One institution in England I have looked upon with peculiar feelings of delight—the happy English home, in which the utmost warmth and cordiality of affection and sympathy are mingled with the highest moral and religious restraint and discipline. The spirit of prayer and worship seems mixed up with daily household duties, and the influence of the spirit of Christ is manifest in domestic concerns. The bright and loving faces of English children have deeply impressed me, and I have frequently said,—happy is the home where such children dwell. The power of English-public opinion, too, is a great blessing, for it has obliterated many of the evils from which this country for a long time suffered. I trust that India may soon have such a thing as public opinion, for its want is daily felt. As I am now about to return home, I can ask for nothing better than the co-operation of Englishmen in obtaining for my native land English charity, English homes, and English public opinion. True, thousands of

Englishmen have gone out to India, and many have settled there ; but where in that country is Christian charity exhibited in its extended dimensions, in its untiring industry and disinterested earnestness as it is here? I hope that attempts will soon be made there to extend the light of education amongst the masses, to establish reformatories and sanitary societies, and to found work-houses, schools for the blind and deaf, and other charitable institutions. At all the meetings I have attended, every demand I have made for India in the name of justice and humanity has received a favourable response, and tens of thousands have indicated their love and sympathy towards that country, and their anxious desire to do justice to the hundred and eighty millions of its population. (Applause.) Whatever may have been the shortcomings of the rulers of India hitherto, I thankfully acknowledge that if evils are pointed out, no other nation is so anxious as England to remedy those evils. (Hear.) Unfortunately, English people are profoundly ignorant of the actual state of things in India, and the requirements of the people confided to their care. What I ask for may be briefly summed up,—the education of the masses, the improvement of women, the suppression of the liquor and opium traffic, the introduction of those charities which constitute the glory of England, and, lastly, an Act for reforming marriage customs. The Reform party of India are protesting against and trying practically to put down, if possible, such evils as bigamy and polygamy, the cruel custom which prohibits the re-marriage of widows, premature and untimely marriage ; while at the same time we primarily declare a violent crusade against idolatry and caste. (Loud applause.) For God's sake, for

truth's sake, let the English nation and the Indian legislature assist them in this great work. (Applause.)

The last and the most important subject I have to deal with is the religious life of England. What do I think of English Christianity? I shall notice three characteristics of Christian life as it exists in this part of the world, and these three are, no doubt, great drawbacks. English Christianity is too sectarian; it is not large enough, not broad enough. It appears to me that the waters of immortal life, bounded by the barriers of sects, are small in quantity, and therefore, in order that they may be deep, the channels through which they run have been made narrow. Thus Christian sects have become narrow,—too narrow, indeed, for large human hearts and souls. I have often been amused at the patronizing way in which your countrymen have talked to me about my country. The Thames is a little stream compared to the mighty Ganges, and your mountains are mole-hills in comparison with the Himalayas. The houses here, too, are small, and I am afraid that the houses for the soul are smaller still. (Applause.) God's Church has been split up into a thousand little sectarian huts. Differences of opinion are inevitable; where honest differences do not exist, there must be stagnation and lifelessness; where there is life there must be disunion, and against this I have nought to say; but what I protest against is the spirit of sectarian antipathy and antagonism which ill becomes a Christian. Christians of all denominations, Catholics and Protestants, Trinitarians and Unitarians, are bound to stand together on the same platform. This is what Christ has told them, "By this shall all men know that ye are my disciples, if ye have love one to

another." (Applause.) I am distressed to find that such a spirit does not exist now, but I have hopes for the future. Secondly, English Christianity appears to be too muscular and hard. It is not soft enough for the purposes of the human heart. On the battlefield, amid the crash of war, Western Christianity offers prayers to God that thousands of men may be slaughtered and butchered. (Applause.) That is not the right sort of Christianity. (Hear.) Where there is true Christianity there must be soft, gentle hearts; not hard muscles stretched out for the extermination of the foe, but hearts expanded with love and charity, offering prayers that the foe may be *forgiven*. Unfortunately, soft Christianity is not found here, at least not to that extent to which it ought to exist in a Christian nation. Thirdly, Christian life in England is more materialistic and outward than spiritual and inward. English Christianity looks forward to something visible, tangible outward; men do not close their eyes in order to see within the recesses of their hearts and souls the reality and grandeur of the spiritual universe, vaster, nobler, grander far than the outward universe. There is a spiritual life as there is a material life, and the spirit, if I may so say, has its eyes, and its ears, and its hands, as the body has. The spirit can see things of the spiritual world just as external eyes can see external objects, and the spiritual ears can hear the direct utterances of God's lips in the same way that our outward ears can hear man's voice and the sounds of the material world. If God is to be worshipped, He must be worshipped in spirit and in truth. In England there is hardly anything like meditation or solitary contemplation. Englishmen seek their God in society; why do they not now and then go up to

the heights of the mountains in order to realize the sweetness of solitary communion with God ? There is a tendency to see God outside, in forms, in rites, in dogmas, and in propositions, and there is very little spiritual insight.

As regards the distinguishing tenets of Christianity, I may say, without entering the arena of theological controversy, that there are three great ideas in true Christianity ;—first, the Father ; second, the Son ; third, the Holy Ghost. Though these three words, Father, Son, and Holy Ghost, are often repeated from pulpits and in the theological literature of the present day, the world has yet to realize their deep significance. The Trinity is recognised, but the Unity is not yet understood, though all Christendom is struggling to attain and realize it. Where is this Unity ? This is a problem which has been put aside as incapable of solution, but humanity demands that it should be solved. Can this Unity be realized ? Is it a mystery ? No ; it is not inexplicable ; it is no mystery. The doctrine of divine unity was grasped by the Jews. The mighty Jehovah was worshipped by them,—Jehovah seated on His glorious throne, clad in the robes of celestial righteousness and purity, with wide-extended hands ruling the destinies of nations and exhibiting in a variety of ways His infinite mercy and power. To whom were the Psalms of David addressed but to the One Supreme Being ? Not to things of clay and stone, not to beasts or creeping things, not even to man, but to the One God of spirit and of truth. But mankind wanted to know the *way* to the God of Spirit, to the invisible and everlasting Jehovah. They must not only adore and worship Him as the God of Spirit, but they must also see righteousness in human life in

order to attain a godly and righteous life. They wanted to see righteousness in life, divinity in the life of man, the manifestation of God's truth and love in human character,—“God manifest in the flesh.” To that the world looked forward hopefully and anxiously, and according to the promise in the Jewish theocracy, in the fulness of time the Son of God came, and was received and accepted by many as the promise fulfilled, but he was not perfectly honoured, and up to the present time even in the heart of Christendom he has not been properly honoured. It grieves me to find that the once crucified Jesus is crucified hundreds of times every day in the midst of Christendom. The Christian world has not imbibed Christ's spirit. Many, it is true, have deified him, many have accepted him as God Himself in human form, but even these have not truly honoured him. Christ has received honours which he himself would protest against with all his heart and soul; but he has not received the honour which he wants and claims. And what is that honour? That he may be made the flesh and the blood of his disciples and followers. We find him in the dogma of Atonement, in the pages of the Bible, in the utterances of ministers, in the creed of believers, perhaps also in the hearts of the devout, and in the right hand of the philanthropist and the reformer, but he is not seen in the flesh and blood of Christendom. Every man must be Christlike in order to be worthy of Christ. (Applause.) The true Christ of all nations is not the Christ of flesh and blood that lived some time ago, not the Christ of pictures and representations, not the visible but the spiritual Christ. When Christ was about to leave this world, he said,—“I have yet many things to say unto you, but ye cannot bear them now:

howbeit when he, the Spirit of truth, is come, he will guide you into all truth. If I go not away, the Comforter will not come." But, alas! the Spirit of truth has not yet come. The promise of the Son of God was fulfilled; the promise of the Spirit of God has not yet been fulfilled. Christ knew that his followers would give him external homage and doctrinal worship, but he was not to be satisfied with that, and hence, just before leaving the world he entered his protest against it, both by direct counsel and by the ceremony known as the Last Supper. He told his disciples there were many things they could not understand, and so he did not give them the whole truth. They had yet to learn better truth, higher truth, and fuller truth; and who would reveal that? The Spirit of God. The Jew beheld God in Nature, and the Christian sees God manifest in Christ, but God manifest in the spirit of the individual believer few have seen, and unless that is seen, the Father is lost in the Son, and the Son lost in the Father, as is painfully the case in Christendom. Do Christians see God as Spirit? Do they worship Him as Spirit? Do they not rather start from the proposition that man cannot conceive of Divinity except in human form? Therefore they bow down to Christ, and, in so doing, dishonour both God and Christ. Must a visible incarnation be worshipped because men cannot realize the Invisible God? God forbid. He needs not flesh to reveal Himself; He is present, filling the whole universe, one vast spiritual Entity, before whose reality the world is but a delusion. What is the world's reality, what man's reality, what even Christ's reality, before the reality, the grandeur, the majesty of the Supreme Jehovah? I protest against the doctrine of the heart's inability to conceive of God as

a reality. It is consistent both with philosophy and true theology to maintain that man can by prayer and by faith, not by the all-sufficiency of human reason, not by the dim light of human judgment, realize God, though he cannot comprehend Him. To honour Christ, therefore, the first thing needed is to honour God, and, like the Jew, to be able to worship Him without Christ, without mediation, without dogmas of atonement, proceeding to the Father directly and immediately; then God will come out to receive the penitent sinner with His own hands, and will kiss him as the father kisses his dear son, who was lost, but is found. He who does not understand God cannot understand Christ. How, then, can Christ be known? Not through a book, not through doctrines, not by having recourse to ministers or priests, but by having recourse to the Spirit of God. The world has tried the experiment of the worship of incarnation, and that experiment has sadly failed, for man by logic and dogmas has broken up the Divine Unity into three persons. That was not the promise made to the Jew, that was not what Christ meant. Goodness as goodness is God's goodness, and cannot belong to any other being; truth as truth is Divine, and is God's property wherever met with, in Socrates, in Confucius, in the Bible, in Christ, in the Hindu Scriptures, or in the Mahometan Scriptures. Here behold the unity of Truth and Goodness! Christ identified the spirit of truth in himself with God, and he never for a moment allowed his disciples to believe that he came into the world to do his own will and not his Father's. He was the willing and humble servant of the Great Father. God's will was his will, God's delight his delight. The object, then, of all men should be to attain and realize that unity

of spirit which is to be perceived in all forms of truth and practical goodness in this world. The Hindu, so far as he believes in God, is true to Christ. If purity, truth, charity, resignation, self-sacrifice constitute Christianity, then, in whomsoever they are found, there is Christianity, whether the man be called a Christian, or a Hindu, or a Mahometan. None would rejoice so heartily as the living spirit of Jesus Christ to see his followers give all the glory to God and reserve nothing for him or for themselves. If all the glory be given to God, there will be unity; if not, all must be confusion. Why is it that many Hindus are far better Christians than some who take the name of Christian? Because the same God inspires them, because from the same fountain comes truth to all. God is no respecter of persons, and all men who are true to Him will be accepted by Him, rich or poor, ministers or laymen, Hindus or Christians. The great secret of revelation, inspiration, and salvation lies in this third idea—Holy Ghost. So long as the Holy Ghost comes not to an individual or to a nation, so long God cannot be worshipped as He ought to be, and Christ cannot be honoured as he ought to be. Christ has been in the world for the last eighteen hundred years, yet how far is Christendom still from the kingdom of heaven! And why? Because people do not look within,—they do not sufficiently acknowledge the Spirit. John the Baptist paved the way for Christ; another John the Baptist is needed now, to prepare the way for the Spirit of God. I must say that I hopefully look forward to this, for I believe that the spirit of Christ is the spirit of truth in humanity, not Christ as God, but Christ as manifesting God,—not another God, but God's spirit, working

practically in the human heart. «In England two great forces are at work—the one inside and the other outside the Church—bringing the whole Church of Christ nearer to Christ and nearer to God; the Broad Church movement, breaking down the barriers of sect and extending the sympathies of the Christian heart; and Dissenters and Liberal thinkers, helping, by a pressure from without, to bring about a more rational and liberal interpretation of the doctrines of Christianity.

The result of my visit to England is that as I came here an Indian, I go back a confirmed Indian; I came here a Theist, I return a confirmed Theist. I have learnt to love my own country more and more. English patriotism has by a sort of electric process quickened my own patriotism. I came here a believer in the Fatherhood of God and the brotherhood of man, and I shall return confirmed in this belief. I have not accepted one single new doctrine that God had not put into my mind before; I have not accepted new dogmas or doctrines, but I have tried as far as possible to imbibe the blessed influence of Christian lives. I have placed myself at the feet of Christians of all shades of opinion, and tried to gather from their lives and examples all that was calculated to enlighten me and to purify me, and to sanctify my native land; and I have been amply repaid for all my exertions. I have learnt a great deal, but all in confirmation of my views of God. On the banks of the Thames, as on the banks of the Ganges, I have opened the secrets of my aspirations and prayers to the one loving and holy God, and He has heard me here as He did there. As on the heights of the Himalayas I have entered into sweet, undisturbed, and solitary communion with my

Divine Master, so while gliding on the placid waters of Loch Lomond and Loch Katrine, I have looked devoutly at the hills which surrounded me, and seen the majesty of the Supreme God in the solemn stillness of those solitary heights. Whatever city I have visited, I have seen everywhere the same God, the same dear Father. Were it not for this, existence would be a burden, and my visit to England ineffectual. I am now, thank God, a man of the world, and can say that England is as much my Father's house as India. Often in the midst of my friends and companions in India I have glorified God with the most enthusiastic rejoicings, and I have done the same amid large congregations of fellow-worshippers in England. Wherever I have been I have met with a cordial welcome. From Her Majesty down to the poorest peasant in the kingdom, I have received sympathy and kindness. People of all denominations, putting aside their doctrinal differences, have loved me as a brother. I have been in official circles, and from the authorities I have received emphatic assurances that earnest efforts will be made in order to do justice to India. (Applause.) I was always a faithful and loyal subject of Her Majesty Queen Victoria, but since my interview with her, my attachment to her has been deeper than ever. What can I give you as an adequate return for all the kindness and sympathy which you have shown me? I have not told you the whole truth with regard to your kindness; for I came here almost penniless, and you have not only given me a public welcome, but you have fed me and clothed me during my residence in this country; and for that with my whole heart I give thanks unto my Father and your Father. All this weight

of obligation presses heavily on my heart now that the day is coming when I shall depart from the shores of beloved England. How can I show in an outward manner my grateful appreciation of your unusually generous interest and your unbounded kindness? Gold and silver have I none; in wisdom as in wealth am I poor. When I came here I knew not that I should be honoured in the way I have been; such honours came spontaneously from your sympathizing and generous hearts, but I assure you most strongly I deserved not honours such as these. I have humbly served you, and that is my only consolation. That will gladden my heart, and all the sympathy you have shown me during my short sojourn in your country will always encourage me to be good and to do good. I deeply regret that I have absolutely failed to show my inmost and heartfelt gratitude, which lies stifled in the recesses of my heart. God alone, who searches the depths of human hearts, knows it. To Him I offer my prayers that He may bless you. Prayers and good wishes alone can I give. My God is the God of Love. That truth I learnt when it pleased my Father to reveal Himself to me, and that truth He has revealed more and more unto me, and up to the present moment that has been my doctrine, my theology, my ethics, my riches, my treasure, my joy, my hope, my consolation in the midst of trials and tribulation, my strength and my fortress in the season of difficulty and doubt. That I leave with you. God is love. Know that, realize the deep truth that lies therein, and you will find comfort in it. May that be your religion, your life, your light, your strength, your salvation! My God is a sweet God, and if you love Him as your Father, He will show His sweetness unto you. Forget and forgive all the offence that I

may have given you during my stay in this country. If I have not treated you well, if I have not honoured you as I ought, pardon me, for I knew not the customs of your country ; if I have shown any indifference, it proceeded from ignorance, not from any deficiency in the heart. My brethren, the time has come for me to say the last word of farewell. From England I go away, but my heart will always be with you, and England will always be in my heart. Farewell, dear England ; " with all thy faults I love thee still." Farewell, country of Shakespeare and of Newton, land of liberty and charity ! Farewell, temporary home where I realized, and tasted, and enjoyed the sweetness of brotherly and sisterly love ! Farewell, my Father's Western house ! Farewell, my beloved brothers and sisters. (Long-continued applause.)

Sir J. C. Lawerence, Bart., M.P., proposed, " That we offer to our distinguished guest the hope that he may have a pleasant passage to his home and friends." This was cordially agreed to, and, after singing a hymn and the offering of a prayer by Mr. Sen, the meeting concluded with a vote of thanks to the chairman, moved by G. Cruickshank, Esq.

PARTING WORDS AT SOUTHAMPTON.

Saturday, September 17, 1870.

MR. SEN left London early on the morning of September 17, 1870, for Southampton, whence he was to sail for India in the *Australia* that afternoon. The Rev. Edmund Kell had interested himself in securing Mr. Sen's delivery of an address in the Unitarian Church of the Saviour, Southampton, and here a large number were assembled to hear him, including the Revs. Charles Williams, S. March, W. Heaton, R. Caven, W. Emery, and S. Alexander (minister of the Jewish congregation), Dr. Watson, Dr. Hearne, Messrs. E. Dixon, Chipperfield, Barling, Phippard, Steel, G. S. Coxwell, Stevens, Preston, &c.

Mr. Sen, having been briefly introduced by Mr. Kell, said:—I cannot but acknowledge with a thankful heart the kindness those present have shown in meeting me. I am glad you have afforded me an opportunity of delivering a parting address to the English people. Standing on the shores of your grand country I say "Farewell." I have received many expressions of kindness and sympathy during the six months I have spent in this country, from men of all shades of political and religious opinion. I have humbly endeavoured to fraternize with all classes and all religious denominations, and I am glad to say that from the highest to the lowest—from men in high position and from working men—I have receiv-

ed marks of sympathy, and of generous interest. I am glad to be able to carry home pleasant and encouraging recollections of my visit to this country, and I assure you that I feel stronger than ever as the result of it. My visit has confirmed all the best and holiest convictions of my heart, and my sympathies and my affections have been greatly extended and enlarged. Though an Indian, I am a man of the world ; I belong to the universal brotherhood of nations, and I feel it quite possible to realize the sweetness of that brotherhood, even in a foreign country. I love my own country, and it was that love which actuated me to bid farewell to my fellow-countrymen for a time, and to visit this land. I now feel far more strongly than ever, that though sincerely interested in the welfare of my own country, it is my duty to point out the defects and shortcomings in her character and institutions, and to take in all that is good, sacred, and noble in other nations. (Applause.) I hope to take back with me all that is good here, in order that England and India may be united in spiritual, moral, and social fellowship, as they have already been linked together by the bonds of political union. (Renewed applause.) I am sure you will readily admit that the union of my nation with yours is altogether providential ; that the course of the two countries during the past hundred years has been guided by the over-ruling providence of a merciful, holy, and good Father ; and that the events recorded in the annals of the British administration of India conspire to prove that the time is coming when India, under the direction and guidance of England, will be enabled to occupy a high position in the scale of nations. (Applause.) Their political relationship,

PARTING WORDS.

though outwardly political alone, 'has not been in the present case entirely political. It has been moral and spiritual, and I feel that the countries cannot unite together unless their souls unite. The mind of India may receive the truths and the light of Western science and knowledge, but the soul of England and the soul of India—the hearts of the two nations—must be blended together in one harmonious unity in order that the common Father of all of us may be glorified.

I am a firm believer in the doctrines of the Fatherhood of God and the Brotherhood of man—(applause)—and I now feel more deeply convinced than ever that it is possible to realize these two great ideas in the world. When I get back to my own land I shall tell my fellow-countrymen that I have seen with my own eyes the germ of that noble brotherhood. Thousands of men and women in England have promised me their hearty support. They feel as much interest in India as in their own country, and they are ready, if they only know the actual wants of my country, to do all in their power that justice to India may be secured. (Applause.) That being so, I shall return with strengthened hands, and a heart full of hope and confidence in regard to the future. There is a great future before us, and England must join with us to realize it. Allow me to say—though such a statement may not be agreeable to all—that the true kingdom of God will not be realized, indeed can never be realized, unless the East and the West are joined together, for it has been said, and every day, through inspiration, we may hear the voice from God, that the East and the West, the North and the South, shall sit down in the kingdom of God. (Applause.) The West, with all its thought and

culture, its social purity and domestic sweetness, is but half the circle of human civilization and progress. The East is the other half. I admire the earnestness and firmness of purpose which I have seen here: I admire those stupendous works of noble and disinterested charity in which thousands of pure and generous-minded English men and women are daily engaged: I admire the force of will and the strength of character which I see in your nation: I feel that you have nerves of adamant, with which you overcome any amount of opposition and surmount obstacles that may come in your path; but this is not all that God requires of us. When I turn to my country and the East, I find warmth of heart, solitary contemplation on her hills and mountains, deep communion with the indwelling and omniscient spirit of the One Supreme God; I see a voluntary and deliberate withdrawing of the heart from all anxieties and cares of the world for a time in order to engage in uninterrupted contemplation of the attributes of God; I see the heart in all its fervour and sympathy directed in daily communion towards the one loving Father. I see there the heart of man, and in England the mind of man, —there the soul, here the will; and as it is our duty to love God with all our heart and soul and mind and strength, it is necessary that all these four elements of character should be united. I do not mean to say that there is no such thing as religious fervour in this nation, nor do I mean to say that there is no such thing as practical righteousness in the nations of the East, but that each nation, so at least I believe, represents only one side of truth, and represents it with peculiar fidelity. The truths which are represented in England and Western countries generally, are those which refer to force of

character, earnestness of purpose, conscientious strictness, noble charity, practical duty, whilst the truths which I find peculiarly developed in India—developed to a greater extent than anywhere else,—and in Eastern countries generally, are those which have reference to sweetness of communion, sweetness of temper, meekness, and resignation unto God. Is it not, then, our duty as brothers to unite England and India, the East and West, that the East may receive some of the truths of the West, and the West some of the grand ideas of Eastern countries? The thing is inevitable. In order that there may be national redemption and universal salvation, the truths of one nation must pass into another. Just as in political, commercial, and worldly intercourse we always try, by mutual traffic, to exchange our commodities with those of other nations, so in the spiritual traffic going on in this world we are beginning to recognise that principle of exchange. I see that the West is beginning to appreciate the East—my country is beginning to appreciate all that is good in this country; and when, therefore, I get back I shall tell my friends and countrymen the same thing that I have told you. I shall say that it is necessary for the welfare of the East and the West that they should be united. Permit me to add, that these being the ruling principles, convictions and aspirations of my heart, I go about serving my God according to the light that is in me. If we differ on doctrinal matters, as, perhaps, some of us do, that is no reason why we should exclude ourselves from each other's friendship and intercourse. (Applause.) A great and glorious future is before us. And now England, I fall at thy feet, and most humbly implore thee to do all in thy power to promote the welfare of my

country, for I believe God has placed my country in thy hands, that thou, under His guidance and inspiration, mayest do for the men and women, the sons and daughters of noble India, all the good that lies in thy power. I hope that all my utterances, public and private, have been and will be received in the same spirit in which they were made. I now say "Farewell" to all my friends in England; to all those who have shown me anything like sympathy and kindness I again say "Farewell." Truly I look upon you all as brothers and sisters, and I hope to grow in that conviction. With this view I feel that all official relationship and all political union will be by-and-by but as nothing. God will try us by another test—a more rigid and spiritual test. He calls upon us to do our duty to each other, and to love each other. Do you love me? Do you love my country? If you do, my country will gratefully benefit by your help and co-operation, and you too will certainly find a noble stream of truth and power coming in from the East and fertilizing the mind and soul of the West, and producing a glorious harvest. (Applause.) That time is coming. Men are brothers wherever they may be. Therefore, let us forget all differences of caste, and colour, and nationality, and let us find ourselves now united together in the presence of that great Father of us all, who is plenteous in loving-kindness, holy and pure, who not only answers the prayers of individuals, but looketh to the interests of nations, and guideth and governeth the destinies of communities. To Him let us offer our prayers, and He will answer and grant them, for He really is a merciful God—most kind and merciful even to the meanest and poorest of His creatures. I hope my visit

to this country has made me love Him more and more. I begin to feel now that He is my all in all. Wherever I am, I see His presence encompassing me; I see Him going with me from place to place. He brought me to this country, and He is taking me back to my own dear land. I have felt His loving presence with me and around me, and that is my strength, my comfort, and my salvation. If I have taught you nothing else, I have told you this plain truth—that he who humbly receiveth the Lord, to him will the Lord be merciful and kind, and He never deserteth those that place their confidence in Him. May He strengthen our hands for the difficult work we have to do! We have great opposition and stupendous difficulties to overcome, but if the Lord is on our side, we shall succeed and triumph in spite of opposition. (Applause.)

Mr. Sen then offered up a prayer, breathing much veneration (the audience kneeling), in behalf of his country and ours—that true brotherly love might exist between them; that God's spirit might be their all in all; and that the two nations might become a united family for time and for eternity.

The Rev. Edmund Kell then, in a few sentences, proposed the following resolution:—"That this meeting feels privileged in bidding a last farewell to Babu Keshub Chunder Sen on his departure from England. They have watched with extreme interest his progress through our country—fearlessly pointing out to England her duties towards his country, while thanking her for what she has already done for his people. They warmly sympathize with the work he has commenced in continuation of that begun by the Rajah Ram Mohun Roy forty years ago, of calling India to abandon idolatry, proclaiming the Fatherhood of God, and the brotherhood

of man. They fervently wish him God-speed in his mission, and beg him to accept their prayers that the blessing of God may rest upon it, and upon him."

E. Dixon, Esq., J. P., having seconded it,

The Rev. S. Alexander, as representing the Jewish congregation, tendered his "sincere thanks to Mr. Chunder Sen for his kindness and courtesy in coming amongst and addressing us," and, wishing him prosperity in his noble endeavours, said we might all hope that he would realize the words of Balfour—

"Thy love a rich reward shall find
From Him who sits enthroned on high ;
For they who turn the erring mind
Shall shine like stars above the sky."

The Rev. Mr. Osborn (Wesleyan Minister) expressed a sincere hope that Mr. Sen would be supported by the English people in devoting his energies to the promotion of female education in India.

The Rev. C. Williams (Baptist Minister) said he had been requested by a few friends around him to express sympathy with Mr. Chunder Sen, and to assure him that there were not in this country more earnest well-wishers of his than the Evangelical Nonconformists. We could not forget that we had received our Bible, our Saviour, and all that some of us held to be most precious, from the East ; and whatever sacrifices we might make in its behalf, the balance of advantages would still be with ourselves.

The resolution was carried unanimously.

Immediately afterwards, Mr. Sen embarked in the Peninsular and Oriental Steam Navigation Company's steamer *Australia*, thus terminating a visit of little less than six months.